The Revolutionary Baba Ram Singh ji Namdhari

Kehar Singh Matharu
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'Sat Guru Ram Singh Ji' (Punjabi edition) to Satguru Jagjlt Singh ji at Bhaini sahib.

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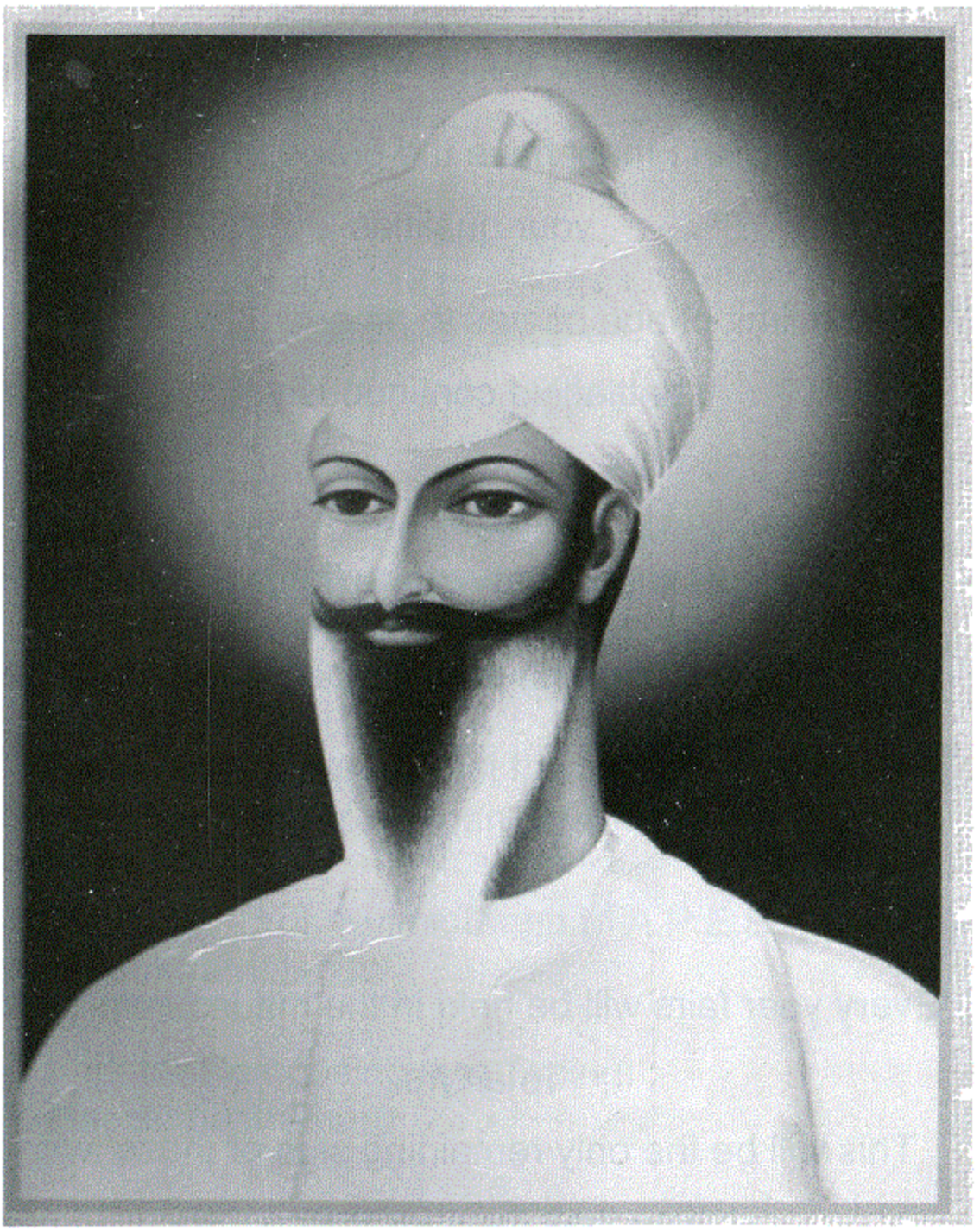

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'O God Give me the boon that I may never shirk doing the noble deeds.

When I go to the battlefield for the fight, I should not be afraid and surely I must win victory.

Being the Sikh I must have the greed that I may recite your qualities.

When the limit of age comes to an end, I must fight in the battlefield continuously.'

"A Person is known brave if he fights for the poor.

He does not leave the battlefield

even if he is cut into several pieces.'

'Every year fairs will be held in the mausoleum of the martyrs.

This will be the only remaining sign of those, who sacrifice their lives for the country.'

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Punjabi only
Kirti Soormay, Amar Shaheed, Maharaja Jassa Singh Ramgarhia, Satguru Ram Singh Namdhari, Bhai Lallo, Maharani Jindan, Jinha teg wahi, Jina sees thitty, jo mai Akhi ditha, Sadai itahis sathan, Rah pardesan de, Ganga sager.

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ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ
ਕਿਰਪਾ ਕਰਹੁ ਦੀਨ ਕੇ ਦਾਤੇ
ਮੇਰਾ ਗੁਣੁ ਅਵਗਣੁ ਨ ਬੀਚਾਰਹੁ ਕੋਈ॥
ਮਾਟੀ ਕਾ ਕਿਆ ਧੋਪੈ ਸੁਆਮੀ
ਮਾਣਸ ਕੀ ਗਤਿ ਏਹੀ॥੧॥
ਮੇਰੇ ਮਨ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸੁਖੁ ਹੋਈ॥
ਜੋ ਇਛਹੁ ਸੋਈ ਫਲੁ ਪਾਵਹੁ
ਫਿਰਿ ਦੂਖੁ ਨ ਵਿਆਪੈ ਕੋਈ॥੧॥ਰਹਾਉ॥
ਕਾਚੇ ਭਾਡੇ ਸਾਜਿ ਨਿਵਾਜੇ ਅੰਤਰਿ ਜੋਤਿ ਸਮਾਈ॥
ਜੈਸਾ ਲਿਖਤੁ ਲਿਖਿਆ ਧੁਰਿ ਕਰਤੈ
ਹਮ ਤੈਸੀ ਕਿਰਤਿ ਕਮਾਈ॥੨॥
ਮਨੁ ਤਨੁ ਥਾਪਿ ਕੀਆ ਸਭੁ ਅਪਨਾ
ਏਹੋ ਆਵਣ ਜਾਣਾ॥
ਜਿਨਿ ਦੀਆ ਸੋ ਚੀਤਿ ਨ ਆਵੈ
ਮੋਹਿ ਅੰਧੁ ਲਪਟਾਣਾ॥੩॥
ਜਿਨਿ ਕੀਆ ਸੋਈ ਪ੍ਰਭੁ ਜਾਣੈ
ਹਰਿ ਕਾ ਮਹਲੁ ਅਪਾਰਾ॥
ਭਗਤਿ ਕਰੀ ਹਰਿ ਕੇ ਗੁਣ ਗਾਵਾ
ਨਾਨਕੁ ਦਾਸੁ ਤੁਮਾਰਾ॥੪॥੧॥

(ਰਾਗੁ ਰਾਮਕਲੀ ਮਹਲਾ ੫ ਘਰੁ ੧ ਅੰਗ ੮੮੨)

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Ik-Onkaar Satgur Parsaad.

One Universal Creator God.

By The Grace of The True Guru:

Have mercy on me, O Generous Giver, Lord of the meek;

please do not consider my merits and demerits.

How can dust be washed?

O my Lord and Master,

such is the state of mankind. [੧]

O my mind, serve the True Guru, and be at peace.

Whatever you desire, you shall receive that reward,

and you shall not be afflicted by pain any longer. [੧][Pause]

He creates and adorns the earthen vessels;

He infuses His Light within them.

As is the destiny pre-ordained by the Creator,

so are the deeds we do. [੨]

He believes the mind and body are all His own;

this is the cause of his coming and going.

He does not think of the One who gave him these;

he is blind, entangled in emotional attachment. [੩]

One who knows that God created Him,

reaches the Incomparable Mansion of the Lord's Presence.

Worshipping the Lord, I sing His Glorious Praises.

Nanak is your slave. [੪][੧]

(Raag Raamkalee, Fifth Mohl, First House Page ੮੮੨)

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From the Translator's Desk

'A Religious Book is the Abode of God'
(Sarang Moh. V)
(ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥)

'Blessed is the man who has found his work, let him ask no other blessings'. This maxim fits well in case of Mr.Kehar Singh Matharu. He is a workaholic and diligent by nature. Though he is a foreign based writer, he is deeply in love with Punjab and more knowledgeable about its history and culture than many a native author of his mother country, India. He is the author of several biographies of the great men of history, religion and society. He has paid glowing tribute to the great warriors, saints and martyrs of Punjab by perpetuating their memory.

The present book 'Baba Ram Singh ji' is a running commentary on the social, political, historical and religious life of the Punjab of the nineteenth century. This book is a saga of valour, supreme sacrifice and unflinching faith of the Namdhari Sikhs. It presents the graphic account of how the die-hard Namdharis took revenge on the butchers, who had desecrated the holy places like Shri Harimandir Sahib. There is a special mention of the sacrifice of the Namdhari Kukas at Malerkotla, where sixty-six Kukas faced cannon-balls and laid down their lives for their country and the nation. There is the heart-rending story of the assassination of a twelve years old boy, Bishan Singh, who faced death dauntlessly, refusing to yield to any temptation offered for his release.

Mr.Kehar Singh Matharu has not only used the pure and rural idioms and dialects of the old Punjab, but has also enhanced the significance of the book by

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quoting the hymns of Shri Guru Granth Sahib frequently. It is divine in origin (Dhur ki Bani). Thus, Mr.Matharu, has brought out the hidden pearls of divine wisdom from the ocean of Shri Guru Granth Sahib.

While translating this book, I could not help praising the bravery and sense of devotion and dedication of the Namdhari Sikhs towards their Baba Ram Singh. I also kept this point in my mind that the translator's task is not only to translate the language, but also to translate the ideas according to sense. I hope the wise readers will point out my shortcomings and errors.

I was honoured and fortunate enough to have the sweet company of Mr.Kehar Singh Matharu, when he visited Patiala before his departure to Canada. This meeting has left an indelible impression in my mind.

May God bless him with vigour and vitality so that he may continue his literary pursuits and the readers may remain well-acquainted with their heritage, culture and glorious history through his writings. The more Mr.Kehar Singh Matharu researches and writes, the more he becomes enlightened spiritually.

Prof. KULMIT SINGH, M. A.P. E. S.-I (Retd.)

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The Revolutionary Baba Ram Singh ji
(From Childhood to Military Life)

The Village 'Raiyan' named after some Muslim family called 'Rai', is situated about 26 of kilometers away, far from the maddening crowds of the industrial District of Ludhiana City. It lies about one and a half kilometer away from the road leading to Chandigarh. The people owning the agricultural land in the village jointly constructed their residential houses on the allotted land in order to be close to their work. This newly populated place was named 'Bhaini Bhundrah' (ਭੈਣੀ ਭੁੰਦੜ), which was changed into 'Bhaini Ala' (ਭੈਣੀ ਆਲਾ) later on. Now it is called 'Bhaini Sahib'. This village fell in the low-lying area, North of the Sutluj in Ludhiana sub-division ruled by Maharaja Ranjit Singh at that time. After the confiscation of this area, it was included in Ludhiana District.

In this newly populated village, there was no ironsmith or carpenter. The Numberdar Chaina of this village requested Bhai Lakha of Lalton Kalan village of Ludhiana District to settle in his (Numberdar Chaina's) village, but as Bhai Lakha was reluctant to leave his ancestral village he consented to send two of his elder sons out of his four sons named Natha Singh, Jassa Singh, Sahib Singh and Sarwarn Singh. Upon the arrival of the two sons, one of whom was Jassa Singh, the villagers honoured them by presenting them with five rupees and turbans. They were also given a residential room free in the monastry of Mahant Mansa Ram.

Bhai Ram Singh, who later became fully soaked in Sikhism, the prophet of spiritualism and a great Sikh leader, was born to Bhai Jassa Singh Matharu and Sada Kaur on Thursday, February 3, 1816 A.D. on the auspicious day of the 'Basant Panchmi.' Giani Gian Singh writes about this incident in his 'Panth Parkash' on page

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2815 that in Magh Sudi Fifth in Samvat 1872 in the morning of Thursday, Ram Singh took birth in the village of Bhaini of Ludhiana District. His parents were Bhai Jassa Singh a carpenter by caste and Sada Kaur. Right from his childhood, Bhai Ram Singh meditated on God and began to reform people.

ਸੋਈ ਨੇਤਿ ਫੁਰੀ ਆਈ ਸੰਮਤ ਬਹੱਤ੍ਰੇ ਮੈਂ,
ਮਾਘ ਸੁਦੀ ਪੰਚਮੀ ਸਵੇਰੇ ਗੁਰੁ ਵਾਰ ਕੈ।
ਜ਼ਿਲਾ ਲੁਦਿਆਨੇ ਗਾਮ ਭੈਣੀ ਨਾਮ ਜਾਣੇ ਆਮ,
ਅਵਤਰੇ ਸਿੰਘ-ਰਾਮ ਕਲਮਲੈਂ ਟਾਰ ਕੈ।
ਜਾਤਿ ਤਰਖਾਨ ਜੱਸੇ ਨਾਮ ਕੇ ਅਵੱਸੇ ਘਰਿ,
ਸੱਦਾ ਮਾਤਾ ਸੈਂ ਪ੍ਰਕਾਸ਼ੇ ਨਾਮ ਪਰਚਾਰ ਕੈ।
ਬਾਲਕ ਹੀ ਪਨ ਮੈਂ ਥੇ ਈਸ਼੍ਵਰ ਕੋ ਮਨ ਸੈਂ
ਥੇ ਧਿਆਵਤੇ ਸ ਗਨ ਮੈਂ ਥੇ ਜਨੋ ਕੋ ਸੁਧਾਰ ਕੈ।

Bhai Jassa Singh Matharu and Sada Kaur already had a daughter and upon the birth of a son, the midwife Rehmato Kashmiran expressed gratitude to God. She placed the newly-born infant, by the side of his mother and congratulated Bhai Jassa Singh was an honest determined hardworking, religious manual worker and a noble householder. All the residents of the village respected him and addressed him reverentially by calling him 'Bhai Jassa'. He worked as a Sepi i.e. he repaired and manufactured every day articles made of wood and ironand charged in kind. As he was an expert in his work, honest, hardworking and sociable he earned himself a good name and his reputation grew not only in his own village but in the adjoining neighbourhoods too. As people came to know of Bhai Jassa Singh's saintly nature, wisdom, understanding and far sightedness, they began to come to him to seek his advice and to consult him about their family problems or hardships.

Ram Singh's father, Bhai Jassa Singh had unflinching faith in Sikhism. He boasted unshorn hair but had not been baptized. He loved reading Sikh scriptures

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(Gurbani), loved to be in the company of visiting saints and serve them whenever he could. His wife Sada Kaur was an ideal companion for him as she was a very pious, religious woman, came from a well respected and well-off Ramgarhia Gursikh family of the village Nangal, District Ludhiana. Her union added charm to the life of Bhai Jassa Singh. Guru Nanak Dev ji's teachings, soon turned him into a good Gursikh and embodiment of compassion, patience, forgiveness and benevolence.

While growing up, Bhai Ram Singh learnt his father's trade. He did not get a chance to go to school, but he learnt the letters of Gurmukhi script from his mother, while he was still a small child. He also gained much knowledge of Sikh History and Gurbani. During his childhood years when he used to take out cows for grazing, he would sing hymns of Gurbani and also encouraged his friends to join in instead of singing songs of love, Heer Ranjha or Mirza.

By the grace of God, on 1819 A.D., Budh Singh, younger brother of Bhai Ram Singh, a person deemed to become great in the future was born in Bhai Jassa's family. Reference to that person will be made later on.

As per the prevailing customs, while he was only six years old, Bhai Ram Singh was married to Bibi Jassan, daughter of a Gursikh Bhai Sahib Singh, a resident of the village Dharaurhan, (ਧਰੌੜਾਂ) District Ludhiana. According to the ritual of that period, even though a person was married at a very young age, the marriage was not consummated until that person was mature in age. This practice is still in vogue in many communities.

Jassan turned out to be wiser than her worldly age, expert in the household chores a model of shyness, fully well acquainted with the rites and rituals of Sikhism. With the passage of time, an infant was born in her

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home, but unfortunately the baby boy died after only eight days. The mother's desires of showering affection on the newly born infant were dashed to the ground. She grieved deeply. But nobody can efface God's writ.

The Bhai Ram Singh inherited the ancestral art of carpentry in his early childhood. Thus, like a meek and humble son, he began to lend a helping hand to his father while still very young. In his father's absence, he repaired the agricultural implements of the landlords. He enjoyed the sweet company of his elder sister, young brother and he also helped with the domestic chores.

Bhai Ram Singh was growing into a fine young man with a fine physique, sharp features and long arms. He took an active part in sports and games and participated in, like kabaddi, weight lifting, wrestling, and gatka (a game of martial art fought with sticks). During his spare time, he occupied himself with devotional services.

In Bhai Jassa Singh's family, there was also an elder daughter called Bibi Mehtab Kaur (some historians also write that she was Sahib Kaur) and one younger son called Budh Singh. Mehtab Kaur was married to S.Kabul Singh, a resident of the village Raipur. He was a gunner in the artillery of Maharaja Ranjit Singh's army and he was ranked as a sharp shooter among others. He was an esteemed and honourable Gursikh on the basis of his hard work and ability. He was in the good books of the Military officer chiefs, because he was also a man of a sweet and social nature. Thus he earned their respect and would listen to his suggestions if he made any. With the influence of S.Kabul Singh and the consent of the family, In the year of 1837 A.D., Bhai Ram Singh got himself enrolled in the special force of Kanwar Naunihal Singh when he was barely 21 years of age. It did not take long for him to be liked by all and become popular as he was a religious minded young person with a cheerful countenance. He was the reciter of the Gurbani,

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supporter of truth, a man of delicate heart and a complete Gursikh soldier. During his military life, he got up early in the morning and made it a daily routine to recite Gurbani. Following his example, some of his associates also began to recite hymns. Being a staunch and a devoted Gursikh, he was addressed as 'Mastana ji' or 'Bhagat ji' by all in the army. Likewise his regiment came to be known as 'The Regiment of the devotees'.

Maharaja Ranjit Singh died on June 27, 1839 A.D., when he suffered a paralytic stroke at the age of 59 years. With the deceptive and shrewd policy of the Dogras, Maharaja Kharak Singh was enthroned and Dhian Singh Dogra became his Prime Minister. As soon as he became a minister, he sowed the seeds of discord in the court. As a result, under the first conspiracy Maharaja Kharak Singh was put under house-arrest and his son Kanwar Naunihal Singh was enthroned. Maharaja Kharak Singh could not bear this severe shock, was overcome by grief and died on 1841 A.D. at the age of 38, after ruling for one year only. Soon after the cremation of the Maharaja Kharak Singh, Dhian Singh Dogra conspired further and arranged Maharaja Kanwar's death by having a balcony fall down upon his head. After Kanwar Naunihal Singh's murder, Maharaja Sher Singh was placed upon the throne on 18th January, 1841 A.D.

Meeting with Baba Balak Singh

In the Punjab there was already preaching going on about the Brahmnical 'Karam-kand' and other religions promoting several sects Now soon after the British arrived, priests also began to convert people to Christianity with a fervor never seen before in India. As a result, the Sikh religion got a setback. In order to check it, the Nirmale Saints in Malwa, the Mahants of Baba Jujhar Singh of Monastry of Baba Banda Bahadur in Majha, Baba Sahib Singh Bedi of the Sikh Chiefs, the Sewa Panthi Saints

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belonging to Bhai Ghanaiya ji in the District Gujranwala in the west, Sanyin Jawaharmal in Pothohar and Chhachh-Hazare (ਛਛ-ਹਜ਼ਾਰਾ) and similarly the Sewa Panthi Saints in Jhang Multan were rendering the service of preaching and tried to stem the spread of these other religions

In this context, in the area of Hazro (Now in Pakistan), Baba Balak Singh was a great preacher of the Sikh religion. He was born in 1799 A.D. in the village 'Chhoi' (ਛੋਈ), District Attock in the house of Bhai Dyal Singh ji Arora. Giani Gian Singh ji describes his birth in 'the Panth Parkash' on page 2813 thus: '(Baba) Balak Singh was born in the village 'Chhoi', near the bank of Attock in Pothohar in 1839 A.D. He was Arora by caste and was a true worshipper. He recited God's name and gave up the evils and luxuries of the world.'

It is worthy of note that Namdhari History which was written after doing extensive research by Sant Nidhan Singh Alam differs slightly as to Baba Balak Singh's birth. In the footnotes of page 1 and 2 Nidhan Singh writes that Baba Balak Singh was born in the village Sarwala and the year of birth is referred as 1784 A.D. quite different from the popular view. At the age of about 29 years he shifted to Hazro with his brother Bhai Manna Singh, who moved his jewellery shop from 'Chhoi' to Hazro. Baba Balak Singh apart from being involved in his brother's work was always lost in the worship of God and always felt His presence in him.

Bhai S.Nahar Singh writes in 'Namdhari History' on page 120 'According to the belief of the Namdhari Singhs, Guru Gobind Singh ji did not die at Nanded Sahib and they do not believe in the authenticity of the tale that Guru Gobind Singh ji rode on a horse alive and was consumed by the fire of funeral pyre prepared inside the tents. Namdharis refer to the book 'Gurpartap Surya' written by Bhai Santokh Singh, the great poet 125 years before now, about the lives of the Sikh Gurus. They

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believe that Guru Gobind Singh ji appeared alive before Baba Balak Singh of Hazro and offered the seat of Gurushiip (Gurgaddi) to him. In this context, the famous Sikh Historian Giani Gian Singh writes in the 'Panth Parkash' on page 2814. '(Baba) Balak is blessed with God's name especially. By uttering God's name, men and women can cross the ocean of this world (Bhav sagar). And Guru Gobind Singh ji has also indicated that many times by God's name one's life becomes noble. The Tenth Guru has also informed that (Baba) Balak (Singh) is the offspring of Bhai Ram Singh. So, God's power lies in him and not anywhere else.'

ਬਾਲਕ ਮ੍ਰਿਗੇਸ ਤੈ ਵਿਸੇਸ ਉਪਦੇਸ ਨਾਮ,
ਯਦੀ ਨਰ ਨਾਰੀ ਲੈ ਅਪਾਰੀ ਭਵ ਤੈ ਤਰੇ।
ਔਰ ਇਲਹਾਮ ਕਰਤਾਰ ਕਈ ਬਾਰ ਦਯੋ,
ਨਾਮ ਦੈ ਉਧਾਰ ਕਰਿ ਜੀਵਨ ਕਾ ਤੂੰ ਖਰੇ।
ਐਪੈ ਗੁਰ ਦਸਮ ਦਰਸ ਕੈ ਜੋ ਕਹਜੋ ਤਾਂਹਿ,
ਮੇਰੋ ਅਵਤਾਰ-ਅੰਸ ਰਾਮ ਸਿੰਘ ਹੈ ਭਰੇ।
ਯਾਂਹੀ ਹੇਤ ਤਾਂਹਿ, ਨਾਂਹਿ ਔਰ ਕਾਂਹਿ ਮਾਂਹਿ,
ਨਿਜ ਸ਼ਕਤਿ ਰਖਾਈ, ਗੁਰ ਵਾਕ ਦਿਢ ਥੇ ਧਰੇ।

According to S.Atma Singh Sakhatrwi's book, 'Shri Nanak Raj', Guru Gobind Singh ji appeared before Baba Balak Singh alive at the bank of the river Haro (ਨਦੀ ਹਰੋ) and said, 'I have come to appoint you the eleventh successor of Shri Nanak Raj. You will have to shoulder the responsibility of this holy seat living in your family, doing the honest labour of the religion and preaching the holy tale and when any inquisitor (ਜਗਿਆਸੂ) approaches you for God's name, continue to give him Gurmantar (the sacred chant). With the passage of time, a person named Bhai Ram Singh, my (offspring) will come to you. After the sacred chant give him these five paisas and a coconut which I'm offering you.' Placing this material before Baba Balak Singh, Guru Gobind Singh ji disappeared.

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As per Guru Gobind Singh ji's dictate, Baba Balak Singh always remained lost in reciting God's name living with his family in a simple way. He got an inn constructed, where people thronged from far and wide to seek peace of mind and enlightenment.

According to author Giani Gian Singh in the 'Panth Parkash' on page 2814, '(Baba) Balak Singh was the saviour of the prophet, lord of the sky and renunciator of outward show, a detached worshipper and always busy in singing hymns and reciting religious tales.'

ਨਾਮ ਸਿੰਘ ਬਾਲਕ ਪੈ ਪਾਲਕ ਪਿਰੰਬਰੋਂ ਕੇ,
ਅੰਬਰੋਂ ਕੇ ਮਾਲਕ ਅਡੰਬਰੋਂ ਕੇ ਤਿਜਾਗੀ ਹੈਂ।
ਤਾਲਕ ਰਖੈਹੈਂ ਏਕ ਖਾਲਕ ਸੈਂ ਸਾਲਕ ਸੋ,
ਗਾਲਕ ਬਿਕਾਰਨ ਕੇ ਚਾਲਕ ਵਿਰਾਗੀ ਹੈਂ।
ਗੋਇ ਰਾਖੀ ਘਟ ਦੀਪ ਜਿਮ ਨਿਜ ਅਜਮਤ,
ਸਜ-ਮਤ ਭਗਤਿ ਵਿਰਕਤਿ ਅਦਾਗੀ ਹੈਂ।
ਕੀਰਤਨ ਕਥਾ ਸਤਸੰਗ,ਜਥਾ ਜੋਗ ਤਥਾ ਰਾਖਤ ਥਾ,
ਭਾਖਤ ਥਾ ਭਜਨ ਸਜਾਗੀ ਹੈ।207।

Baba Balak Singh began preaching of Sikhism in his and adjoining villages and soon his Namdhari movement spread. This Sikh religious movement soon became popular. Later on, the foundation of a peaceful movement started by the Namdhari sect was laid. Baba Balak Singh's teachings were enshrined by the Namdhari Movement. The main beliefs and teachings of the Namdhari's are:

Have belief in one God and abide by His dictates.

Keep the conduct and body healthy, neat and clean as well as fresh.

Rise early an hour before sunrise, wash one's unshorn hair (Kesh) and have a complete bath then recite God's name.

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Do not have faith in supersititions and anti-social beliefs, namely, do not look down upon others as people of a lower caste.

Share hard-earned manual labour with others and recite God's name.

Do not forget the tradition of the common and joint community kitchen (Langar) started by the Sikh Gurus.

Men and women have equal rights socially. Learn to read, write Gurmukhi etc.

The military regiment of Bhai Ram Singh was ordered to carry the government treasury to Peshawar in 1841 A.D. The military made a halt at Hazro. Some soldiers requested their commander to allow them to meet Baba Balak Singh. As has already been mentioned earlier, Baba Balak Singh's fame had spread wide in this area. Bhai Ram Singh being a religious person himself went along with his men to visit Baba Balak Singh.

Bhai Ram Singh was greatly impressed after meeting Baba Balak Singh who asked him to sit by him, placed his own hand on his (Bhai Ram Singh's) forehead and uttered the sacred chant into his ear. Baba Balak Singh then offered five paisas and a coconut. After bowing his head, he said, 'Thakur ji, this was your deposit left in my trusteeship by Guru Gobind Singh ji. From today onward, I give you the boon of becoming the twelfth successor of Shri Guru Nanak Raj.'

After getting the sacred chant, about twenty five other military young men also received the sacred chant. Some of the names of these soldiers have been preserved in History. They are: Bhai Kahan Singh ji Subedar Chak Kalan, Malerkotla state, Bhai Mehtab Singh Oboke (ਉਬੋਕੇ), Bhai Kahn Singh Ferozepur, Bhai Dula Singh, Rajeanian (ਰਾਜੇਆਣੀਆਂ), Bhai Anokh Singh Billian (ਬਿਲੀਆਂ), District Lahore, Bhai Jota Singh Dhaipai

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(ਢੈਪਈ), Bhai Mehtab Singh Hathur (ਹਠੂਰ), both from District Ludhiana, Bhai Budh Singh Gujjarwal District Ludhiana, Bhai Harsa Singh Kanganpur (ਕੰਗਨਪੁਰ) etc.

Now after getting the blessing of God's name, Bhai Ram Singh's vehicle of thoughts began to move on the path of the highest virtue according to the teachings imparted by his Guru. He began to devote his whole time to meditation and recitation of God's holy name. That is why his military colleagues began to address him as 'Mastanaji.'

Even during the period of Maharaja Ranjit Singh's reign, Many Sikh leaders had forsaken the Sikh rites, rituals and were losing character. They were forgetting their rich old heritage, cultural, social and religious virtues of Sikhism. Soon after the demise of Maharja Ranjit Singh the craze for power enabled the Dogra leaders to conspire, make the Sikh Chiefs sworn enemies of one another and they began to find the right time to eliminate one another. They forgot the words of Kalgidhar Shri Guru Gobind Singh ji, which were a sort of a warning to his Khalsa, 'As long as the Khalsa remains unique, I shall give him my full strength. When he follows the opposite ritual, I, no longer, have trust in the Khalsa.'

ਜਬ ਲਗ ਰਹੇ ਖ਼ਾਲਸਾ ਨਿਆਰਾ, ਤਬ ਲਗ ਤੇਜ ਦੀਉ ਮੈਂ ਸਾਰਾ॥
ਜਬ ਇਹ ਗਹੈ ਬਿਪਰਨ ਕੀ ਰੀਤ, ਮੈਂ ਨਾ ਕਰੋਂ ਇਨ ਕੀ ਪ੍ਰਤੀਤ॥

During this period, the Khalsa Rule was infiltrated by traitors, enemies of Sikhs, each traitor trying to win favours from the British and getting rewards by the way of being granted lease to lands.

Many Sikh leaders themselves were scared of the English and started dancing to the tune of the British Chaos ensued and ruined the Punjab completely. The Brave Sikh chiefs who used to crush the Britishers ruthlessly had become cowards now. They could not raise their heads with dignity and self-esteem. In that

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short span of five years, about 36 rulers, kings and prominent personalities were murdered.

Shah Mohamed, the famous poet of that period, was anguished while describing the scene of massacres and murders of that time. His poem becries the fact that whoever occupied the throne would certainly become a victim to murder and death. The shrewd policy of the British Government, brought about nothing but mayhem into the Sikh Rule. The Singhs killed their own Sikh Chiefs. The army was leaderless and unbridled. Shah Mohamed says that the Sikh Chiefs were hiding themselves to save their own lives, because there was chaos and crisis everywhere.

Bhai Ram Singh was also employed in Maharaja Ranjit Singh's Naunihal Singh Regiment from 1837 to 1845 A.D. Now the British Government made full use of their world famous policy of 'Divide and Rule.'

It is said that the great men are farsighted. They know the future happenings well before the time of occurrance. In December, 1845 A.D. when the forces were ordered to march for the battle of Mudki (ਮੁਦਕੀ), some Singhs asked the devout Bhai Ram Singh to pray for their victory. He gazed towards the Sun for some moments, then declared, 'Whether you pray or not, the Sikhs are not going to win. Victory for The Sikhs is not going to happen. Our leaders are pushing us into the burning fire knowingly. All of them are in connivance with the English for their own gain and possibly thrones.'

The deceitful Dogras were instigating the brave force of the Sikhs to fight against the British Government, but secretly they had promised the Britishers for their victory out of their own greed. Under this conspiracy, the battle was declared. Some faithful Singhs again asked the devout Mastanaji.(Bhai Ram Singh), 'Tell us, in whose favour is the decision of the battle going to fall?'

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According to History the devout Bhai Ram Singh stood on one leg, meditated for a while and replied that the battle would prove to be harmful to the Sikhs.

According to the History of the Kukas, before the departure of the forces, the Sikh Chiefs got the 'Karhah Parshad' cooked by a sweet seller and requested the devout (Mastanaji) Bhai Ram Singh to pray for their high spirits. He put the large plate of the 'Karhah Parshad' aside with his stick in hand and began to say, 'Sikh Chiefs, Are you going to offer this 'Karhah parshad' cooked by the water of the Hookah, (the instrument of inhaling and exhaling tobacco smoke) to Guru Sahib after the prayer by me? You will never prosper in the future.'

The Sikh Chiefs were stunned. They called the sweet-seller soon to verify the fact. He folded his hands and spoke the truth, thus, 'Yes sir, I had no water with me for cooking the 'Karhah Parshad.' So, I prepared the Chasni (the mixture of the boiled water & sugar) taking the required water from the Hukkah.'

Even before the battle of Mudki, Bhai Ram Singh threw his gun into the Sutluj River. Then his companions asked him, 'Oh devoted Sikh ! Why did you throw the gun into the river?'

Bhai Ram Singh's reply was, 'You will also throw your guns soon.' As the future of the Khalsa Rule was bleak, Bhai Ram Singh left for his village Bhaini. Thus came the end of his military life. He remained idle for one year after coming to his village. But then at last, after consulting with his family, he commenced joint farming with a zamindar, going by the name of Sukhu. He got up early in the morning, left his home for tilling and to toil the whole day to return home late in the evening. became a daily routine of his peasant life. His wife Jassan was also kept very busy and led a hectic life doing domestic chores and helping her husband where ever and which

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ever way she could. She kept herself busy with feeding fodder to the domestic animals early in the dawn, grinding wheat flour, milking cows and buffaloes, churning milk, taking breakfast to her husband in the fields, preparing bath water for her husband to wash on his return from the field, weaving on the spinning-wheel, and of course cooking supper for her husband. Jassan gave him full support whole-heartedly in the household work. She gave birth to two lucky daughters later known as Bibi Nand Kaur and Bibi Daya Kaur.

During those days there were no trucks and other vehicles. Ox carts were used to carry the luggage. Bhai Ram Singh's younger brother Budh Singh had leased one such bullock-cart. Bhai Ram Singh's companion was a carpenter named Bhai Shobha Singh (Bhai Gulab Singh's son) of the village Chhajjawal (ਛਜਾਵਾਲ), District Ludhiana, who was an honest and a wise person. Both of them used to drive the bullock-cart together and bring jaggery (ਗੁੜ) from the foot hills of the hilly region and on their return passage, they used to carry back pulses and millets to sell over there.

As soon as the Sun set on the Khalsa Rule, the British Government banned the Punjabis especially the Sikhs, to keep arms and soon all the Sikh-regiments of the Lahore Court were dismissed. These were replaced by the Britishers, Purbis (Biharis, ਸੂਬਾ ਬਿਹਾਰ ਦੇ ਵਾਸੀ), Muslims and Gorkhas. The British feared the Sikhs and wanted to keep these non-Sikhs in the Punjab to prevent rebellion by the Sikhs. In order to entrench themselves, the British in earnest, began the construction work of cantonments, fortsand to repair the old ones for the residence of the non-Sikhs. Artisans were given contracts for this work. Bhai Ram Singh's maternal uncle S.Hari Singh of Ludhiana city was then a famous government and private contractor. He got the contract of constructing the fort of Ferozepur. He hired many masons and labourers as it was

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a large contract and deadlines had to be met. He invited Bhai Ram Singh to assist him in his work.

S.Hari Singh's son, Khazan Singh was of about the same age as Bhai Ram Singh and they developed a close friendship apart from being cousins too. They ate together meals prepared by Khazan Singh's mother who showered affection on both of them in S.Hari Singh's home, Shri Guru Granth Sahib was recited daily. Bhai Ram Singh got up befoe dawn, bathed in the Sutluj River, which in those days flowed close by the fort. Then he workshipped God sitting in the posture of 'Padam-Asan' and after that along with others he sang the hymns of 'Asa Di Waar' accompanied by musical instruments. like 'Dholki' and 'Chhaine.' (ਛੈਣੇਂ). They toiled the whole day and then recited 'Rehras', 'Arti' and 'Kirtan Sohila' in the evening together. He lived the life of a staunch Gursikh following the teachings as described in the Third Pauri of the sixth 'Waar' by Bhai Gurdas ji.

He accompanied the Sikh congregation and sang Satguru's Bani with full devotion. He also spared time to render service and perform 'seva' on Gurpurabs. In the evening, he sang the hymns of 'Sodar' with full sincerity. At night, he distributed 'Parshad' after reciting the hymns of 'Kirtan Sohila.'

ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਉਠਿਕੈ ਜਾਇ ਅੰਦਰਿ ਦਰੀਆਇ ਨ੍ਹਵੰਦੇ॥
ਸਹਿਜ ਸਮਾਧਿ ਅਗਾਧਿ ਵਿਚਿ ਇਕ ਮਨਿ ਹੋਇ ਗੁਰ ਜਾਪੁ ਜਪੰਦੇ॥
ਮਥੈ ਟਿਕੇ ਲਾਲ ਲਾਇ ਸਾਧ ਸੰਗਤਿ ਚਲਿ ਜਾਇ ਬਹੰਦੇ॥
ਸਬਦੁ ਸੁਰਤਿ ਲਿਵਲੀਣੁ ਹੋਇ ਸਤਿਗੁਰ ਬਾਣੀ ਗਾਇ ਸੁਣੰਦੇ॥
ਭਾਇ ਭਗਤਿ ਭੈ ਵਰਤਮਾਨ ਗੁਰ ਸੇਵਾ ਗੁਰਪੁਰਬ ਕਰੰਦੇ॥
ਸੰਝੈ ਸੋਦਰੁ ਗਾਵਣਾ ਮਨ ਮੇਲੀ ਕਰਿ ਮੇਲਿ ਮਿਲੰਦੇ॥
ਰਾਤੀ ਕੀਰਤਿ ਸੋਹਿਲਾ ਕਰਿ ਆਰਤੀ ਪਰਸਾਦੁ ਵੰਡੰਦੇ॥
ਗੁਰਮੁਖਿ ਸੁਖ ਫਲੁ ਪਿਰਮ ਚਿਖੰਦੇ॥

Thus, Bhai Ram Singh tasted the fruit of happiness. Giani Gian Singh ji gives evidence of Bhai Ram Singh's penance in 'Panth Parkash' on page 2816:-

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'Sitting crosslegged near the banks of the river, in deep meditation, after slowing his heart beat, clearing and awakening of mind a practice known as Indris, Bhai Ram Singh concentrated on the name of God.

ਰੋਧ ਕਰ ਇੰਦ੍ਰੀ ਨਿਰੋਧ ਮਨ ਕੋ ਪ੍ਰਬੋਧ,
ਸੋਧ ਸੁੱਧ ਠੌਰ ਨਦੀ ਸਰ ਤਟ ਬਹਿ ਹੈਂ।
ਜੀਹ ਨਾਮ ਜਪ ਮਾਂਹਿ ਤਨ ਤਾਯੋ ਤਪ ਮਾਂਹਿ,
ਮਨ ਮਹਿਬੂਬ ਮਾਂਹਿ ਖੂਬ ਰਾਖਜੋ ਗਹਿ ਹੈ।

He used to supervise the buildings under construction. The bungalow in the town of Dagru and the Inn of Muktsar were erected under his supervision. During this period he spent his own money for the Gurdwaras of Muktsar.

Once the the government work was over, he again started farming in his village. He remained firm and true to the ideals set by him in his life. He was not in favour of taking anything from anyone else's fields. His strictness in this matter carried to his bullocks making certain that they did not wander into a neighbour's field. He warned his family against theft.

He was known to chant God's name while working. He kept true to the saying, 'One must have one's hands busy in work and the mind busy in seeking beloved God' As he was a hard working person, his fields yielded more grain than the fields of his neighbours. This led Numberdar Sheehan Singh and his friend Bhai Hamira Singh to become envious of Bhai Ram Singh. Their attitude towards Bhai Ram Singh changed and sought every opportunity to pick a quarrel with him. Being a pious man of a gentle nature, Bhai Ram Singh thought it best to leave his village Bhaini and to go and settle in the village of Raiyan where he started farming in partnership with Bhai Jeewan Singh.

Bhai Jeevan Singh was also a very nobleman of dignity and a man who believed in leading the pure life of a

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Gurmukh nature. He had been in this Village for about two months. Time passes swiftly if everything is peaceful and normal. S.Hamira Singh (the companion of Numberdar Sheehan) died of some fatal disease. The people of the village thought that he might have died because Bhai Ram Singh might have cast a curse on him. To make amends the village people thought it would be best to apologize to Bhai Ram Singh for having treated him badly. A Panchayat of elders was formed to approach Bhai Ram Singh. Bhai Lehna Singh promised in the presence of all that he would give his own land to Bhai Ram Singh for cultivation as per his choice and quantity of land. According to the promise, Bhai Lehna Singh gave his favourite land and an outer Haveli (farm-house) to Bhai Ram Singh for his residence.

Because of his experience in the military service for some years, he was always interested in the latest news of his country People coming from Lahore informed him that Lahore was still in crissises and in the grip of chaos. Bhai Ram Singh was deeply grieved to hear of the acts of waywardness committed by the Traitor-leaders, but he was helpless to do anything about it. Some Singhs came from Lahore to Bhaini Sahib and gave the graphic account of the conspiracies going on in the court of Lahore.

During these days at first his maternal cousin S.Khazan Singh passed away and soon his maternal uncle S.Hari Singh also died. His mami (ਮਾਮੀ) now being a widow and alone decided to bring Bhai Ram Singh closer to her and encouraged him to set-up a grocery shop by helping him financially for this purpose. Thus, along with farming he also established a provision-shop. He began to sell salt, oil, jaggery (ਗੁੜ), spices, cake of cotton-seeds (ਖੱਲ), turmeric, chillies, khurpa, (an instrument for cutting grass, sickle) and similar other domestic articles at very reasonable rates. The motto of Bhai Ram Singh's shop was 'good commodity and small profit.' Because of this policy, even people of

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neighbouring villages became his customers. Bhai Ram Singh prospered and life became comfortable to the point that he would always entertain guests by taking them home and serving langar. He started a common community-kitchen for the visitors.

During these days he got his two daughters married. The elder daughter was married at Khatrha and the younger one was married at Narangwal. Getting free from the domestic chores, he devoted much of his time in the worship of God. Upon the advice of S.Lahna Singh, in order to be away from the daily din and noise of the village, he built himself a mud house in the fields near a mullberry tree (ਤੂਤ). He then built a platform outside the mud-house and a moat filled with water in order to keep creepy crawlies out lest they disturb him, while he was meditating. After finishing work, he spent much of his time in the worship of God. His name, fame and the fragrance of the recitation of God's name spread in the adjacent villages like the fragrance of a flower. People began to visit him, soon he found himself surrounded and always thronged by devotees.

Whenever he had some spare time, he was with his friend, Bhai Kahn Singh. Together, on two different occasions, they went to Hazro to meet Baba Balak Singh, who encouraged Bhai Ram Singh to start preaching Sikhism in his area. Baba Balak Singh believed that a tender delicate hearted person can never think about social reform, as only a healthy mind is needed to reform society. Hence the need to reform people and change their thinking along Sikhism.

Origin of the Namdhari Organization

Acceping Baba Balak Singh's advice, his inspiration and dictate Bhai Ram Singh began to preach Sikhism. While preaching, he thought that it was necessary to think long term. As he was gifted with far sightedness, he came to the conclusion that it was not

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possible to fight with weapons against the might of The British and win. He believed that one must act according to the prevailing conditions of the time and to go to battle with the British at the time would be folly, a big mistake. Like other Indian Chiefs he too did not relish the slavish life of his country men under the British Government. However, he could not sit by idly and not do something. He believed in freedom as an essential part of religion and was eager to make the lives of his freedom-fighters noble and dignified.

April 12,1857 A.D. was the occasion of the festival of Baisakhi and people had been invited to come to Bhaini Sahib. Devoted Gursikhs (Satsangis) thronged Bhaini Sahib from different regions of the country. After holy bath, reciting hymns, teaching of God's name, the recitation of the holy scripture, talked of non-violence, love, simple food and wearing of simple clothes made in India. Arrangements were done to adminster Amrit, Holy Nectar and baptize Sikhs. Amrit is prepared by dissolving candied sugar (patasas) in water, all the time reciting hymns and stirring the Amrit with a khanda (a double edged sword). This ritual of preparing Amrit and baptizing was originally performed by Guru Gobind Singh and was brought from Hazur Sahib by Bhai Rai Singh of the village Madihar (ਮਦੀਹਰ), District Ferozepur. Bhai Ram Singh took the Amrit, himself and then offered the nectar to hundreds of the other Singhs. Among them was also his father, Bhai Jassa Singh. The first five dear beloved chosen ones (Punj Piare) who took the nectar were:-

1. Subedar Kahn Singh Nihang, Village Chak kalan (ਚੱਕ ਕਲਾਂ), (Malerkotla).
2. Bhai Labh Singh Ragi of Amritsar, a blind person.
3. Bhai Atma Singh, Village Alo Muhar, (ਆਲੋ ਮੁਹਾਰ), (Sialkot)
4. Bhai Lehna Singh, Village Wariahn (ਵਰਿਆਂਹ), (Amritsar)

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5. Bhai Sudh Singh Village Madhaur (ਮਢੌਰ, Ambala). (Some writers say he was from Durgapur)

From now on Bhai Ram Singh`s follwers start calling him Satguru Ji, a title signifying he was a teacher of God. Thus began the peaceful movement of non-co-operation against the British. This movement was later copied and taken up by Mohan Das Karam Gandhi later known as Mahatama Gandhi. The non-co-operation was a big setback for the British ruling in India. In fact the independence of India was won in the end because of this policy and the path shown by the Gurus. Gradually, this organization came to be known as 'Namdhari Sant Khalsa.'

Encylopaedia Britanica Vol. 8 Page 142 describes Satguru Ram Singh thus: 'Ram Singh (Satguru), Sikh philosopher, reformer and the first Indian to use non-co-operation, boycott of British merchandise and services as a political weapon.'

He began to administer Amrit and baptize all irrespective of their caste whether high or low and made them all equal. He began to get up early before dawn, have a bath including washing of his long hair, recited God's name in the posture of 'Padam-Asan' in order to make the mind pure, strong, read 'Chandi Di Waar', 'ugardanti' (ਉਗਰਦੰਤੀ) and recited the Kirtan of 'Asa Di Waar.'

He would then give a sermon to the congregation and encouraged leading a pure life abstaining fromany intoxicants giving a high (ਨਸ਼ਾ) or smoking tobacco. 'Havan' was performed with full devotion and dedication. The marriage ceremonies were made simple, performed without any pomp and fanfare. Marriage was performed by the couple going around a havan into which was poured purified butter (ghee), while recitation of the 'Lavan da Kirtan' was being performed at the same time.

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All this was made mandatory. The custom of giving and receiving dowry was discouraged. Child-marriage was banned. With high conduct, purity of thought, eating simple food and wearing of white clothes , the standard of life was raised. To help the weak, the down-trodden, prohibition of the foreign goods and to give full respect to the Sikh scripture (Gurbani) were the essential parts of his teachings. Satguru Ram Singh always stressed upon the worship of God (the Akal Purakh). women Further he always insisted that women had to be respected and treated as equals. It was made mandatory not to believe in and have faith in any Pir-Fakirs fake saints, graves (ਮੜ੍ਹੀ ਮਸਾਣੀ) Gugga, Bhairon, or to pray to Mata, Devi, Thakurdwara etc.

Further, Satguru Ram Singh encouraged the recitation of Shri Adi Granth Sahib and Shri Dasam Granth ending by performing the holy ritual of Bhog. He asked his followers not to eat meat and be vegetarians. He banned the use any intoxicants, liquor, opium, hashish, poppy etc. He asked them not to have meals in any atheist's house. Lastly, he encouraged people to wear white clothes, dress simply, to wear their turbans in a simple way instead of trying to dress-up and show off. This dress code especially the style of tying their turbans has become a hallmark of the followers of Satguru Ram Singh, The Namdharis.

In his book 'Panth Parkash' on page No. 2817 Giani Gian Singh writes:- 'On getting God's special dictate, Satguru Ram Singh began to preach. He admonished non-Sikhs against the use of Hookah and converted them to Sikhism. The name and fame of the Sikhs started to spread through out Punjab. Now that people had begun to lead a puritanical life it was believed that the era of truth (Satyug) had arrived along with Satguru Ram Singh.'

ਪਾਇ ਏਹੁ ਹੁਕਮ ਪ੍ਰਮੇਸ ਕਾ ਬਿਸੇਸ ਫਿਰ,
ਰਾਮ ਸਿਰਗੇਸ ਉਪਦੇਸ ਦੈਨ ਲਾਗਿਓ।
ਹੁੱਕੇ ਛੁਡਵਾਏ ਰਖਵਾਏ ਕੇਸ ਮੋਨਜੋਂ ਕੇ,

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ਸੁਧਾ ਛਕਿ ਥਾਏ ਸਿੱਖ ਭਾਗ ਜਿਨੈ ਜਾਗਿਓ।
ਫੈਲਜੋ ਜਸ ਭਾਰੀ ਸਿੱਖ ਥੀਏ ਤਾਂਹਿ ਕੇ ਅਪਾਰੀ,
ਸਿੰਘ ਪੰਥ ਬਿਰਧਾਇਓ ਨਾਮ ਰਸ ਪਾਗਿਓ।
ਫੀਮ ਭੰਗ ਪੋਸਤ ਸ਼ਰਾਬ ਮਾਸ ਚੋਰੀ ਯਾਰੀ,
ਠੱਗੀ ਤਜਿ ਥੀਏ ਸੰਤ ਸਤਿਜੁਗ ਆ ਗਿਓ।216।

Satguru Ram Singh also framed some general worldly rules for all his followers. He decreed and told his followers: Not to tell a lie, not to commit infanticide of daughters. Moreover, he banned child-marriage, the sale or purchase of women, their favours and not to charge interest on loans. He also said that henceforth widows may feel free to marry again and encouraged inter-caste marriages with simplicity and minimum expenditure. The impact of Satguru Ram Singh's preaching against blind-faith brought about a religious awakening amongst the common people. So, it was considered an honour to be a 'Namdhari Sikh.'

Giani Gian Singh ji writes about Namdharis Maryada, the code of conduct in the 'Panth Parkash' on page 2818 thus: 'Namdhari Sikhs perform Havan at the completion of recitation of Shri Guru Granth Sahib in the presence of sangat, the holy gathering. They have a complete bath which includes washing their hair at night and recite the name of God. They put on neat and clean white clothes and also wear the woollen rosary around their necks. All men and women wear Kashaira, Karha (Iron-bracelet) and a Kirpan (small sword). They don't have any relationship with any non-Namdhari in this world.'

ਹਮਨ ਕਰੈਹੈਂ ਭੋਗ ਗ੍ਰੰਥ ਜੀ ਕੇ ਪੈਹੈਂ,
ਬਹੁ ਸੰਗਤੋਂ ਕੇ ਕੱਠ ਥੈਹੈਂ ਰੈਹੈ ਰਚਨਾ ਲਗੀ।
ਇਸ਼ਨਾਨ ਕਰਿ ਹੈਂ ਸਕੇਸ ਵੇਸ ਰਾਤ ਹੀ ਤੈ,
ਵਾਹਿਗੁਰੂ ਨਾਮ ਮਾਂਹਿ ਰਾਖੈਂ ਰਸਨਾ ਪਗੀ।
ਰਾਖ ਹੈਂ ਪੁਸ਼ਾਕ ਪਾਕ ਸ਼ੁਕਲ ਊਰਣ ਮਾਲ,
ਕੱਛ ਕੜਾ ਕ੍ਰਦ ਮਰਦ ਨਾਰਿ ਸਭ ਜੇਤਗੀ।
ਬਿਨਾ ਨਾਮਧਾਰੀ ਅੰਨ ਜਲ ਰੋਟੀ ਬੇਟੀ ਵਾਰੀ ਸਾਂਝ,
ਰਾਖ ਹੈਂ ਨਾ ਕਾਹੂੰ ਸੰਗ ਜਗ ਮੈਂ ਸਗੀ।

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Abolishing the Brahmnical 'Karamkand' and false notion of the caste-system prevalent amonst people at that time, Satguru Ram Singh not only tried to unite people to the Sikh ideals as preached by the Sikh Gurus especially Guru Gobind Singh but he was also very successful at it. Within the brief span of ten years, Satguru Ram Singh managed to change languishing Sikhism into a flourishing one by his preachings and baptizing one million people. He encouraged all Namdharis to learn to read the Gurmukhi script so that they may read and recite the holy-scripture (Gurbani) by themselves.

These staunch Kukas looked upon it as a moral duty of theirs to sacrifice everything, body and soul and even wealth if called upon to do so by their Satguru Ram Singh. Satguru Ram Singh did not separate religion from politics, soon his Namdharis, staunch Sikhs from all castes and colour, formed a small defiant government to face the British.

While Satguru Ram Singh taught the Namdhari Sikhs to lead the Gursikh life, he also began to fill their life with dignity and honour. Deputies (Naibs), Jathedars (group-leaders) were appointed to assist in expanding and spreading the teachings of the Namdharis. Though the British Government had instituted several restrictions on these kind of organizations, the Namdharis continued to spread Sikhism in villages with punity, boldness and devotion. Gradually, the number of the Namdhari Sikhs swelled and reached well above a million.

Giani Gian Singh writes in 'Panth Parkash' on page 2813 : 'The Kuka Singhs are an integral part of the Panth Khalsa. For thirty years, they have held supremacy. Their turbans become loose while they are lost in the recitation of the holy hymns. They are the true reciters of God's name and because of their loud voice, they are called 'Kukas' (pronounced Kookas). Except for their turbans coming loose during recitations, they are supreme in

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other rites and rituals'. In fact, this organization has been named 'Namdhari' because of reciting God's name.

ਪੰਥ ਖਾਲਸੇ ਮੈਂ ਏਕ ਸ਼ਾਖ ਕੂਕੇ ਸਿੰਘਨ ਕੀ,
ਤੀਸਕ ਬਰਸ ਤੈ ਜੋ ਬਿਦਤੇ ਮਹਾਨ ਹੈਂ।
ਸ਼ਬਦ ਕੀ ਮਸਤੀ ਮੈਂ ਹਾਲ ਤੇ ਬਿਹਾਲ ਹੋਇਂ,
ਸਿਰ ਤੈ ਉਤਰ ਜਾਤ ਦਸਤਾਰ ਤਾਨ ਹੈਂ।
ਸਹੀ ਨਾਮ ਨਾਮ-ਧਾਰੀ ਆਹਿ ਤਿਨ ਕਾ ਉਦਾਰੀ,
ਕੂਕ ਮਾਰਨੇ ਤੈ ਕੂਕੇ ਜਗਤ ਬਖਾਨ ਹੈ।
ਏਕ ਦਸਤਾਰ ਕੇ ਉਤਾਰ ਬਿਨੁ ਔਰ ਰੀਤਿ,
ਚਾਹੀਯਤ ਜੈਸੀ ਤੈਸੀ ਤਿਨ ਮੈਂ ਪ੍ਰਧਾਨ ਹੈ।205।

Taking some organizers with him, Satguru Ram Singh also began to preach Sikhism in the areas of Ludhiana, Hoshiarpur, Amritsar and Sialkot. Soon it spread in the whole of India. Bhaini Sahib became the centre of all their religious and political activities. At first, five men of personality, were appointed for preaching Sikhism, They were:-

No.	Name	Village
1.	Kahn Singh Nihang	Chak Kalan, Malerkotla
2.	Jawahar Singh	Jauhal, Distt. Jalandhar.
3.	Lakha Singh	Malaudh, Distt. Ludhiana.
4.	Sahib Singh	Bangalipur, District Amritsar.
5.	Sudh Singh	Madhaur, Distt. Ambala.

Before long the British Government arrested all these five Subas and put them under house-arrest. Satguru Ram Singh appointed 17 more Subas. Many among them, had served in the Khalsa army. Even though it is not easy to break away from or change centuries old customs and traditions, Satguru Ram Singh

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proved that it can be done and he successfully increased the number of these Subas to 22 mainly because the number of the Namdhari Sikhs had increased immensely. Every Suba was made responsible for his own region respectively.

For administration purposes, The Namdhari organization divided Punjab into different regions and each one of these regions became the responsibility of a Suba. Only that person who was a good administrator, a preacher of high conduct and wise was appointed as a Suba. Every Suba was assisted by a Deputy Suba who in turn had a Jathedar assisting him. Each region had two Jathedars and each village had a Granthi. The place of the holy conclave where congregations were held was named 'Dharamshala.' The head (of the holy congregation (Sangat) in the Dharamshala was called 'Granthi'. His responsibility was to teach boys, girls and other interested people to read, write Gurmukhi, recite from Shri Guru Granth Sahib and give sermons. He also taught them to perform the final ceremony (Bhog) of Shri Akhand Path and Sadarhan Path (Simple Recitation).

A central Great Panchayat consisting of five Subas to oversee the the whole organization was also established at Bhaini Sahib. Suba Jawahar Singh of the Village Daroli was made the head of this Great Panchayat and Satguru Ram Singh was the Supreme leader. The five Subas at Bhaini Sahib were: Head Suba S.Jawahar Singh of the Village Daroli, Distt. Ferozepur; S.Kahan Singh of the Village Chak Kalan, Malerkotla State, S.Sudh Singh of Madhaur, Distt. Ambala, S.Sahib Singh of the Village Bangalipur, District Amritsar and S.Lakha Singh of the Village Malaudh, District Ludhiana.

History Books have listed the following people chosen as Subas:

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No.	Name	Village	Dist.
1.	Kahn S. Nihang	Chak Kalan	Riasat Malerkotla
2.	Jawahar Singh	Jauhal	Dist. Amrtisar
3.	Lakha Singh	Malaudh	Dist. Ludhiana
4.	Sahib Singh	Bangalipur	Dist. Amritsar
5.	Sudh Singh	Madaur	Dist. Ambala
6.	Rurh SIngh	Bangalipur	Dist. Amritsar
7.	Sarmukh Singh	Laloowala	Dist. Patiala
8.	Jamiat Singh	Gill	Dist. Sialkot
9.	G.Rattan Singh	Mandi Kalan	Dist. Sangrur
10.	Mann Singh	Saido	Dist. Ferozepur
11.	Bhagwan Singh	Fatehwal	Dist. Amritsar
12.	Brahma Singh	Dayapur	Dist. Karnal
13.	Raja Singh	Tirarhi	Dist. Sialkot
14.	Hukma Singh	Pitho	Dist. Patiala
15.	Maluk Singh	Phulewal	Dist. Ferozepur
16.	Jota Singh	Dhaipee	Dist. Sialkot
17.	Khajan Singh	Ladhana	Dist. Jalandhar
18.	Narain Singh	Khatrhe	Dist. Ludhiana
19.	Samund Singh	Khotay	Dist. Ferozepur
20.	Paharha Singh	Malaudh	Dist. Ludhiana

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No.	Name	Village	Dist.
21.	Khushhall Singh	Tharajwala	Dist. Hisar
22.	Gopal Singh	Rakhra Marorh	Dist. Patiala

Satguru Ram Singh also appointed more Subas to preach outside of Punjab. He appointed Suba S.Bishan Singh in Kabul, Suba S.Narayan Singh in Gwalior, Madhya Pardesh, Suba S.Kahn Singh in Banaras, U.P. and Suba S.Surju Singh in Nepal. Amongst the Subas was also a woman named Hukmi who used to preach while dressed as a man. These Subas were persons of a pure spirit, led a sublime honorable and truthful life. Satguru Ram Singh had also appointed some people to preach the sacred chant to devoted followers. Their names were:

1. S.Mangal Singh
2. S.Hardit Singh
3. S.Didar Singh
4. S.Budh Singh
5. S.Harnam Singh
6. S.Sadhu Singh
7. S.Labh Singh.

Baba Balak Singh ji's Demise

Realizing that his end was approaching, Baba Balak Singh sent for Satguru Ram Singh to meet him at Bhaini Sahib. Likewise it is possible that Bhai Lal Singh may also have been sent to Amritsar. Baba Balak Singh died on Saturday, December 6, 1862 A.D. S.Nahar Singh writes in 'Namdhari History' on page 159 that Satguru Ram Singh reached the Village Muthadi while on his mission of preaching where he got the news of Baba Balak Singh's demise. Upon reaching Bhaini Sahib, he wrote a letter to the 'Sangat of Hazro' informing them that he would reach there soon.

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Accompanied by some Gursikhs, he left for Hazro. On the way, near River Attock, they came across some devotees of Baba Balak Singh carrying his ashes from the cremation. They were on their way to Hardwar to immerse into the river the remains of Baba Balak Singh. The Gursikhs informed Satguru Ram Singh that Baba Balak Singh had died on Saturday, December 6, 1862 A.D.

All the Gursikhs took a break and stayed at Baba Jamiat Singh's Village Gilly, District Sialkot. They joined the fair of Maghi after completing the 'Path' in the memory of their preceptor, Baba Balak Singhji Here, Baba Jamiat Singh on behalf of all the Sangat, presented Satguru Ram Singh a turban as a mark of honour.

The Namdharis or Kukas were the followers of Satguru Ram Singh. They were pure, true Gursikhs leading a simple, a peaceful life and followed the path shown by their Guru. They were the first group of people in India who started the struggle for freedom of their country and religion. The anti-government songs sung by them became proverbs. These songs became the talk of the town in several public places like the village-wells, public ponds, small street open restaurants and women's gatherings.

Mr.Macnabb, the Deputy Commissioner of Sialkot wrote a letter to the Governor of the Punjab on April 5, 1863 A.D., 'A young Sikh named (Satguru) Ram Singh is on a tour of Sialkot District. With about 200 of his followers, he holds parades with sticks instead of guns and he does not yield to any worldly ruler.'

In 1863, Satguru Ram Singh planned to hold a gathering, a 'Diwan', in the village of Khote (ਖੋਟੇ). When the British Government came to know about the 'Diwan', it banned the holding of the 'Diwan.' However, the 'Diwan' was held as had been planned in defiance of the ban.

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According to 'Satguru Bilas' written by Sant Santokh Singh Bahowal, Satguru Ram Singh baptized the women of the village Siarh (ਸਿਆੜ) for the first time. Never before this, were the women folk baptized by the Amrit prepared by the double-edged sword. Among those baptized were Khem Kaur, Sahib Kaur, Mann Kaur, Karam Kaur, Bachittar Kaur, Ind Kaur, Ram Kaur and Satguru's wife Mata Jassan ji. The names of other baptized women are mentioned below in History.

1. Mata Sada Kaur- Satguru Ram Singh's mother.
2. Bibi Khem Kaur, wife of S.Narayan Singh of Dittupura.
3. Bibi Daya Kaur, daughter of Satguru Ram Singh.
4. Bibi Bhati-daughter-in-law of S.Hari Singh, the maternal uncle, wife of S.Khazan Singh.
5. Bibi Uttam Kaur of the Village Chak Des Raj, District (Jalandhar).
6. Bibi Bhago – Ludhiana
7. Bibi Tabo – Ludhiana
8. Bibi Dhann Kaur–wife of Granthi, S.Partap Singh of the Village Khamanon (ਖਮਾਣੋਂ).

Six boys and girls were brought before Satguru Ram Singh on June 3, 1863 A.D. in the morning in the Village Khote, District Faridkot without marriage–party members, without veil and without any decoration of the ornaments of gold and silver except wearing the woollen garlands. They had bathed including their hair. First of all, they were given the sacred chant and then they were baptized. Sitting in the holy presence of Satguru ji, one end of the turban of the bridegroom was tied with the end of the scarf (Chunni) of the bride. The Granthi siting near Guru Granth Sahib, recited the four 'Lawan' uttered by the 4th Guru Shri Guru Ram Das ji. In this way, the newly-married couple completed the auspicious ceremony of marriage (Anand-Karj) by having circumambulation (Parikarma) around the 'Hawan Kund' four times from the right side towards the left side. The

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marriage ceremonies were performed only with the meagre amount of one rupee and four annas only. There was neither any other special custom nor marriage gift nor garlanding, nor any taking or giving of dowry.

The names of the newly-wedded girls were:-

1. The Suba S.Samund Singh's daughter of the Village Thati (ਠੱਟੀ), District Ferozepur.
2. S.Kala Singh's daughter of the Village Daudhar (ਦੌਧਰ), District Ferozepur.
3. S.Sunder Singh's daughter of the Village Uboke (ਉੱਬੋਕੇ), District Amritsar.
4. S.Fateh Singh's daughter Des Kaur of the Village Nihalewala (ਨਿਹਾਲੇਵਾਲਾ), District Ferozepur.
5. S.Budh Singh's daughter Prem Kaur of the Village Dhulete (ਧੁਲੇਤੇ), District Jalandhar.
6. S.Joga Singh Dhurkot's daughter Bishan Kaur of the Village Muthandee (ਮਠੱਡੀਂ), District Jalandhar.

The Brahmin Sayeen Ditta, the barbers, the water-carriers, tailors and buffoons (Marasis) of Village Khotay jointly complained to the Numberdar about these Namdharis saying that their livelihood was being encroached upon. We were not consulted at all. He (Numberdar) sent the Village Watchman (Chaukidar) Budh Singh to the Police-Station at Bagha Purana to lodge a complaint. It was reported in the Police-Station that (Satguru) Ram Singh had started holding new marriage rites forgetting the old rites. He has usurped the hereditary rights of these people mentioned above. They also reported that he (Satguru Ram Singh) was also preaching against the British Government. He (Satguru) Ram Singh) was brought to Bhaini Sahib under the custody of the police on the basis of this allegation. He had to appear at the Deputy Commissioner's court in Ludhiana from Bhaini Sahib to get his presence marked for about three weeks. In the case lodged by the Brahmins, no allegation was proved against him. Even

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then the Government began to find excuses to stop his preaching.

The British Government crushed the political upsurge present in the hearts of the Hindus and the Muslims during the revolt of 1857 A.D. The fire of this revolt was still burning in the Punjab. (Satguru) Ram Singh of Bhaini Sahib was the leader of this revolutionary movement in the Punjab.

His general principles against the Government were :

1. Not to take any case of any fight to the Govt. court.
2. To get the case of any clash settled by the elected panchayat.
3. Not to join any Government services .
4. Not to send children in the Government school.
5. Not to use any commodity manufactured by England.
6. Not to use Government Railway, posts and telegraphs at all.
7. Not to walk on the Government Roads, along canals etc.
8. Every Kuka Sikh must have a stick (Lathi) as a weapon in his possession for his self-defence because the British Government had banned the Indians to possess any weapon. Along with sticks, they also used to have spindles, battle-axes etc. The Kukas were also given military training in small groups.

Satguru Ram Singh laid much stress on eradicating the social evils and false beliefs while preaching religion. He banned child-marriage, announced his followers that it was essential that a girl's age must be at least 18 years and a boy's age must be at least 20 years for the purpose of marriage ceremony. Murder and sale of a girl was looked upon as a crime. He brought simplicity in the marriage-ceremony (Anand-Karj) eliminating all pomp and show. There was no discrimination of the rich and the poor, the high and the low, at the time of marriage. As per the above-mentioned age of the bridegroom and the bride, it was

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compulsory for both of them to be the reciter of Shri Adi Granth Sahib. So, a test was held before marriage for the aspiring would be couple for being a successful reciter of Shri Guru Granth Sahib. If either of the two failed in the test, it was promised by the couple that the deficiency would be fulfilled within the fixed time.

Among the Namdhari Gursikhs, some people were called the purified one (Soddhi, ਸੋਧੀ), who were a sort of worshippers. They spent their maximum time in the worship of God. Every time while going to the toilet, they used to have a bath including their hair. They never drank even water from impure person.

Satguru Ram Singh's Sikhs were men of true, pure life, true to their word, deed, men of pure living, the possessor of 'Rehat Maryada', of true, pure work, having high thought in their simple life and they are still men of the above-mentioned virtues. Nobody returned empty-handed from his (Satguru Ram Singh) house while in distress. He gave this teaching to every Sikh. The example of this test is available in History to read. Once upon a time, a thirsty Muslim person asked a Namdhari Sikh for water to drink. He declined to offer him water, because he would have to rub his mini-pitcher like pot (Gadwa) with sand after offering water to the non-Kuka. When Satguru ji came to know about it, he warned the Gursikh saying, 'You are very lazy. I don't want to hear any such complaint from any person in future.'

Most of the villagers sold their land and began to live near Satguru Ram Singh at Bhaini Sahib. Mr.Macnabb was astonished at the fact how (Satguru) Ram Singh enables the people to follow and he must have some miraculous object (giddarsingi) in his possession. It is beyond our understanding what he utters in the ears of the people and as a result, they take pride in spilling their blood instead of perspiration.

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First of all, the Deputy Commissioner of Ferozepur banned the Namdhari religious discourse (Diwan) in his district and the Governor of the Punjab called the Assistant Superintendent of Police of the District Attock and ordered him to have strict vigil over the Kukas.

On May 31, 1863 A.D. Major Farington, Commissioner of Amritsar, Mr.Manzis, D.S.P. of Amritsar indicated the fear of rebellion in their reports of 7th June and June 22. On the basis of these reports, at last, Satguru Ram Singh was put under House-arrest in his Village Bhaini on June 30, 1863 A.D. The British Government was much scared of the revolt of 1857 A.D. To maintain its own political security, the British Government looked upon even very ordinary people's movement as dangerous for itself because:-

Nip the inimical disease in the bud,
Lest one should repent if there is laziness.
The evil disease is always bad,
Even a single ember reduces every thing to ashes.

ਉਠਦਾ ਵੈਰੀ ਰੋਗ ਦੁਬਾਈਏ, ਆਲਸ ਕਰੀਏ ਤਾਂ ਪਛਤਾਈਏ।
ਵੈਰੀ ਰੋਗ ਸਦਾ ਹੀ ਮਾੜੇ, ਇੱਕ ਚੰਗਿਆੜੀ ਭੁੱਗਾ ਸਾੜੇ।

Seeing the effect of Satguru ji's preaching in the Punjab, the British Government sent a police party under a senior officer of the Punjab Police to the Village Bhaini Sahib for the search, before putting a ban on Satguru Ram Singh, because the Government had doubt that weapons were manufactured in the Village Bhaini Sahib. When there was no sign of any weapon or objectionable thing, he (Police Officer) began to say, 'We are told, are cannons manufactured here?'

Satguru ji laughed and replied raising his hand upward and showing the woollen rosary (Mala), 'We are the worshippers of Non-violence. Of what use are these cannons to us? If we have any cannon, it is the rosary of 108 beads.The attack of its ball never misses its target.'

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The Police-officer went back in sheer despair with the police party. This movement began to expand secretly through the Subas under the eminent leadership of Satguru Ram Singh. The hearts of the Kukas began to boil because of false beliefs, doubts and direct interference of the Government in the Sikh religion.

As a result of the preaching of the Kukas, many people became Namdharis within a few years. They demolished the tombs of peers, faqirs, the graves of the elders in their villages and houses. In the same way, in the adjoining villages and towns, these devout Kukas began to demolish the Muslim spiritual leader's abode (peer khanas), tombs, graves, cemetery etc. All this work was done in the cover of darkness at night with well-planned scheme. Many a times not a single Kuka was caught, yet the Government spies and informers kept on chasing them like a shadow. The Muslim faqirs, beggars and the Brahmins (devouring the meals of 'Sharadh') whose only source of income was these places mentioned above, approached the Government. Some Namdharis were fined and imprisoned. For example, on July 7, 1866 A.D. S.Attar Singh, S.Charhat Singh, S.Suhel Singh, S.Lall Singh and S.Sewa Singh demolished the graves in the village Gujrana (ਗੁਜਰਾਣਾ). All the three were sentenced imprisonment for three years each and they were fined five rupees each. On September 1, 1866 A.D., S.Narayan Singh, S.Fateh Singh and S.Jaimal Singh were sentenced imprisonment for three months each and were fined twenty rupees each because they had demolished tombs in the area of Ferozepur.

S.Malook Singh, the leader of the Kukas tried to demolish tombs at Ferozepur and Bhatinda on October 20, 1866 A.D. On December 12, 1866 A.D., S.Bir Singh, S.Charhat Singh, S.Uttam Singh and Jeeva were fined fifteen rupees each for demolishing graves. The group consisting 13 Kukas, under the leadership of S.Sudh

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Singh broke the idols of a temple in the village Gonharhi (ਗੋਨਹਾੜੀ) and demolished the grave of a Muslim at Nurmahal. The statue of a cow was demolished in front of a Hindu temple. Similarly, the tomb of a snake-god (Gugga) was demolished in the village Chhappar (ਛਪਾਰ). The place of Mata in the Village Jarg, the tomb of the snake-god at Bikaner, the tomb of Haider Shekh at Malerkotla and a tomb (Khangah) of Alhah Jahar in the village Lopon (ਲੋਪੋਂ) were demolished. S.Khazan Singh, S.Kahn Singh, S.Wasawa Singh and S.Bahadur Singh were sentenced imprisonment for one month each and were also fined ten rupees each. In the village Bhamaddi (ਭੱਮਦੀ), Police-Station at Khanna, S.Megh Singh, S.Sher Singh, S.Jota Singh and S.Gulab Singh were sentenced one month's imprisonment each and were fined ten rupees each, yet they did not give up this mission. The Kukas sang this song proudly and in loud voice:- Raze the tombs and mosques to the ground. First, kill the Muslim spiritual leader (Peer) and then the ruler, No body can perform circumcision (Sunnat), the Turks (Muslims) must tremble with fear, Satguru ji woke up on the village Bhaini Sahib and the rest of the world is false.

This holy song (Waar) is similar to the holy song (Waar) of Bhai Gurdas ji II 41st Waar:- By the edict of God, knowledge emerged. Then the full-fledged Khalsa was created. Thus, rose the Singh shouting loudly and the whole world was scared. Graves, tombs, mosques were razed to the ground. Then nobody could perform circumcision. And the Turks (Muslims) trembled with fear. Thus, the Muslim people were tired of it.

ਗੁਰੁਬਰ ਅਕਾਲ ਕੇ ਹੁਕਮ ਸੋਂ ਉਪਜਿਓ ਬਿਗਿਆਨਾ।
ਤਬ ਸਹਿਜੇ ਰਚਿਓ ਖ਼ਾਲਸਾ ਸਾਬਤ ਮਰਦਾਨਾ।
ਇਉਂ ਉਠੇ ਸਿੰਘ ਭਭਕਾਰਕੈ ਸਭ ਜਗ ਡਰਪਾਨਾ।
ਮੜੀ ਦੇਵਲ ਗੋਰ ਮਸੀਤ ਢਾਹਿ ਕੀਏ ਮੈਦਾਨਾ।
ਤਬ ਸੁੰਨਤ ਕੋਇ ਨ ਕਰਿ ਸਕੈ ਕਾਂਪਿਓ ਤੁਰਕਾਨਾ।
ਇਉਂ ਉੱਮਤ ਸਭ ਮੁਹੰਮਦੀ ਖਪਿ ਗਈ ਨਿਦਾਨਾ।

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Bhai Atma Singh ji Sankhatarvi refers to an incident in his book 'Shri Nanak Raj' on page 232:- In the movement of 'Demolition of Tombs', three Ramgarhia brothers Bhai Lakha Singh, Bhai Jhanda Singh and Dula Singh of the village Utalan (ਉਟਾਲਾਂ), District Ludhiana were very active. The famous centre of 'Sakhi Sarwar' was in the Dhaunkal (ਧੌਂਕਲ). District Gujranwala. It is said that there was a beautiful brass-bell weighing one and a quarter maund (46 Kgs 330 Garams). All the Sarwaria Sikhs, Hindus, Christians and Muslims used to go there and kiss it with full devotion on the eleventh day of the 'Harh' (mid June to mid July) month as per the prevailing rite and ritual.

These three Ramgarhia brothers pulled the bell after breaking it from the chain and brought it out of the boundary of the abode of the Muslim spiritual leader (Khangah). Further, Baba Narayan Singh was waiting for them sitting on the horse-back. They carried it (the bell) on the horse-back and gave it to the Brass-Smith Singh of the village Daske to make a big cauldron (Dega). That cauldron (Dega) can still be seen today at Bhaini Sahib as an object of worship.

These incidents also occured in Lahore Amritsar, Gurdaspur and Gujranwala District in 1866-67 A.D. So, the common Sikhs were not willing to side with the Kukas.The Hindus and the Muslims were also becoming his (Satgur Ram Singh's) opponents because of the demolition of tombs, graves and idols.

The long investigation by the Government proved that (Satguru) Ram Singh was only a religious leader. He had no relations at all with any type of rebellion. So, the verdict of House-arrest for four years (from 1863 A.D. to 1867 A.D.) on him was withdrawn. He was allowed to move freely anywhere by the Government.

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Hola Mohalla of Anandpur

The British Government gave permission to Satguru Ram Singh ji to attend the auspicious festival of Hola Mohalla at Anandpur Sahib in March 1867 A.D. Even then the Government kept strict vigil on him. So, Deputy Inspector General Mac. Andresws from Lahore, Major Perkins, Deputy Commissioner of Hoshiarpur, Mr.Henchil, Asstt. Superintendent of Hoshiarpur, Sardar Bahadur S.Attar Singh, the Ex. Commandant of Sherdil Regiment, Qutab Shah, Police Inspector of Ferozepur, Fateh Din Khan, Inspector of Amritsar and so many Muslims, Dogras and Rajput soldiers had reached Anand Pur Sahib till 18th March.

The Namdhari Sikh Sangat was sent the news to celebrate the festival of the Hola Mohalla with full enthusiasm. Hearing this news, Sangat in thousands reached Anandpur Sahib. All the Subas, Deputy Subas, Group-in-charges, Dharamshala-in-charges and many administrators left no stone unturned to make the arrangement fully satisfactory.

Satguru Ram Singh rode a Chinese mare and left for Anandpur Sahib accompanied by his 40 Subas riding on horses, in the form of a procession with flags and big drums. They were also reciting Shabads using musical instruments like Dholki and Chhaine. At last, they reached near Anandpur Sahib passing through Khamanon (ਖਮਾਣੋਂ), Kiratpur Sahib and many villages alongwith thousands of Kukas (in which two-third were women). While Satguru was going, Mac. Andrews wanted to stop and speak with him, Satguru ji went inside his text accompanied by the Suba, S.Jawahar Singh. Their conversation was like this:-

Mac.:- Where are you going?
Satguru ji:- I am going to Shri Anandpur Sahib.
Mac.:- Are you going there to create riot?
Satguru ji:- I have nothing except this woollen rosary.
Mac.:- Will you side with the Kukas?

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Satguru ji:- I have no intention to pick-up fight with anyone.
Mac.:- Tell me, when will you reach the Gurdwara?
Satguru ji:- I shall take rest today. Early in the morning, I shall get up and offer prayer in the Gurdwara.

About the complaint of the Mahants

Mac.:- Taking off the turban, the Kukas loosen their hair. The Sikh religion has not accepted it.

Satguru ji:- One forgets about one's body in the state of highest spiritual condition. I shall stop them to recite the Shabads. We shall go ahead tomorrow.

It is said that Mrs.Mac. Andrews was also listening to Satguru ji's conversation. She was highly impressed by the personality of Satguru ji and began to say, 'I am seeing Jesus Christ through you.'

Satguru Ram Singh reached Takht Shri Kesgarh Sahib alongwith his about 100 close Namdharis on March 20, at 7 A.M. to worship. Satguru Ram Singh offered 25 rupees and bowed his head there. The priest Bhai Hari Singh accepted the offering. On Guru ji's bidding, Suba S.Brahma Singh, offered prayer. Satguru Ram Singh himself distributed the Karhah Parshad in the Sangat. Thereafter he offered twenty-five rupees reaching the Gurdwara of Shri Guru Tegh Bahadur ji. After the prayer, the priests accepted the Karhah Parshad.

In this holy assembly, about 50 new persons were converted into the Namdhari sect. Inspector Peer Fazal Hussain writes in his report dated March 20, 1867 A.D. that some Muslims also adopted the Namdhari Sect. All of them belonged to illiterate and lower castes. Further, he writes that he himself has met (Satguru) Ram Singh and on the basis of his (Inspector) meeting with (Satguru) Ram Singh, he (Inspector) is of the opinion that he (Satguru Ram Singh) does not do anything against the

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government. Some of his Subas are ill-reputed persons. They are harming his (Satguru Ram Singh) fair name.

On March 20, Satguru Ram Singh ji wrote a protest letter to the priests of Shri Kesgarh Sahib, in which he asked them why they did not say prayer for him. Did they not look upon him as a Sikh? If the truth was like that, he (Satguru Ram Singh) too did not care about their prayer. A Gursikh should not have even an iota of ego. The priests did not give the reply in writing, but sent the message expressing their differences:-

1. You treat yourself as a prophet.
2. While bringing anybody into the Namdhari Sect., you whisper some sacred chant into someone's ear. It is an anti-sikh ritual.
3. You tell a Kuka 'Birth at Hazro and residence at Guru Bhaini' whereas the sikhs believe 'Birth at Patna and residence at Guru Anandpur.'
4. In contrast with the Sikh ritual, the Kukas take off their turbans in Gurdwaras and also loosen their hair.
5. In contrast with the ritual of Guru ji, you people become emotional to such a limit that you people begin to dance like the Muslim spiritual leaders.

Satguru Ram Singh came back to Bhaini Sahib. A big Diwali-fair is held at Amritsar every year. The people from every hook and corner visit Amritsar. Major Farington, the commissioner of Amritsar Division had written in his report dated 31St May that there was rumour that the Namdharis would hold some protest near the Diwali. The informer, Mahant Narayan Singh handed over a letter written by Satguru Ram Singh to Captain Manzis, the Supdt. of Police, Distt. Amritsar. Its translation into English was sent to the police of Lahore on 22nd May. The wording of the letter was, Waheguru ji Ka Khalsa, Waheguru ji Ki Fateh (The Khalsa belongs to God and the victory belongs to God). All the Sikhs, Villagers, women, children present in the holy gathering, must pay had to my

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teaching otherwise you people will be curved in both the worlds. Do not allow (an immoral person, thief, evil-doer in the holy gathering (Diwan). If such a person forces his entry, then pray to Guru to stop his entry. Sing the hymns of Shri Granth Sahib jointly together and praise God. Do not be afraid of anyone. Do not say anybody bad, Guru protects His Sikhs Himself and will also help them. Those people who have displeased me. I am sending their names. Do not allow them to enter your houses.

The person who arranges the marriage of his daughter after charging money, is a rogue. Those people who kill their daughters are immoral. Teach your sons and daughters the education of Guru Granth Sahib's edicts. Do visit Amritsar in Diwali.

The above written full report was presented by Major J.W.Young-Husband, the Inspector General of Police, Punjab to the Governor on June 28th, 1867 A.D. on the basis of the news given by the Deputy Commissioners of Sialkot, Lahore, Amritsar and Jalandhar, Commissioners of Lahore and Jalandhar Divisions, the Police Supdts. of Ferozepur, Jalandhar, Amritsar, Attock, Major Mac Andrews, Deputy Inspector General and a Muslim informer Gainda (Goinda) of Mr.Miller, the Magistrate.

The Diwali at Amritsar

The Deputy Commissioner of Amritsar ordered that the Namdharis would not hold any Diwan at Amritsar without his permission.

Although the House-arrest was withdrawn (revoked) in the beginning of 1867 A.D. because no anti-government crime was proved against Satguru Ram Singh, yet it was essential to hold some big function with the prior permission of the government. So, Satguru Ram Singh tried to get the permission of the government, yet he was not given any permission.

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Capt. Manzis, the Supdt. of Police of Amritsar sent a trustworthy informer to Bhaini Sahib to get the news of the fair of Dusshera. He gave the information, 'About 3,000 Kukas had gathered in the fair. Among them the Chief Subas were the horse-riders named Kahn Singh, Lakha Singh, Sada Singh, Natha Singh, Sahib Singh, Jawahar Singh, Khazan Singh, Wazeer Singh, Narayan Singh and Manga Singh. They had reached Amritsar with the above-mentioned Subas.'

Some more Namdharis were informed through letters to reach Amritsar on the holy occasion of the Diwali. He (Satguru Ram Singh) hoped that about 15,000 Namdharis would be present in the fair at Amritsar.

Ignoring the government-orders, Satguru Ram Singh reached outside Chatiwind (ਚਾਟੀਵਿੰਡ) Gate on Tarantaran Road and near the pond of Gharhyalians (ਘੜਿਆਲੀਆਂ) on October 25, 1867 A.D. to celebrate the Diwali-fair accompanied by his Subas and 20,000 Kukas. S.Narayan Singh, the Inspector was appointed to control if there is any Chaos.

The government gave him the permission to go the Durbar Sahib along with fifty Singhs on 27th October. Satguru ji left for Shri Durbar Sahib at 5.30 A.M. as per programme. Instead of fifty Singhs, thousands of the followers were having Parikarma around Shri Durbar Sahib ji singing hymns along with the musical instruments like Dholkis and Chhaine. Reaching the Akal Bunga, Satguru ji made some offering with full devotion. But he stood amidst the Akal-Bunga, made prayer and distributed the Karhah Parshad himself because the priests had uttered some unpleasant words. He had brought the Karhah Parshad already cooked at his monastery (Dera). Thereafter, he went to Shri Hari-Mandir Sahib ji According to the government-report, the priests of Shri Hari-Mandir Sahib ji presented him (Satguru Ram Singh) a turban and a piece of cloth

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(Dushala) as a mark of honour, which he accepted with due respect.

According to record of the Kukos, 20,000 people adopted the Namdhari Sect after taking Gurmantar long as he stayed in the fair. The Bishop of Amritsar, Mr.Clark, Mr.Stores and the Police-Officer, Mr.Christy also paid courtesy calls with him at his monastery.

The Namdharis held a gathering near Machhiwara in the Villlae Kum in February 1868 A.D. without the permissiion of the British Government, in which 80 Kukas including Satguru Ram Singh took part. Thereafter, some Kukas gathered after ten days in the house of Bhai Megh Singh in the Village Bhammadi. In March at Malerkotla, in September at the fort of Shobha Singh, Amritsar, Ludhiana and in some more Villages, this Namdhari organization thronged in a large number to organize them (Kukas) and there was exchange of views.

In 1869 A.D. (Satguru) Ram Singh preached in the areas of Ludhiana, Lahore, Gurdaspur and Sialkot. He also preached in the territories of Kabul, Peshawar, Tarah and Haripur through his (Subas).

Friendship with the Neighbouring Countries

In order to strengthen his organization against the Britishers, Ram Singh had established his contact with the Suba Bishan Singh in Kabul, Suba Sirju Singh in Jammu, Kashmir, Bhutan, Nepal and through other Subas, he made political links with Russia. Under the command of S.Heera Singh Sadhaura (Ambala), about 30 Kukas were enrolled in the force of Jammu in 1869 A.D. Soon the number of these soldiers increased to 250 in this force. The salary of S.Heera Singh Sadhaura was fixed RS.30/-, S.Tara Singh's salary, RS.15/-, S.Lall Singh Patiala's salary, RS.12/-, S.Bahadur Singh's salary, RS.10/- and the salary of other Kukas was fixed RS.9/-which was one rupee more than the other solders. Gradually, they formed

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their own 'Kuka Regiment.' They stopped the entry of robbers intruding into Kashmir through Gilgit. That is why; the J.&K. Government dissolved this company under the pressure of the British Government in 1871 A.D. The elders have rightly said that the Kingdom is dear to the Kings as sons are dear to mothers.

Rana Jang Bahadur, the Chief Minister of Nepal was very wise statesman and fully hostile to the Britishers. He was desirous of having contact with these revolutionary Namdhari Kukas. Satguru Ram Singh did not want to miss such opportunities. He made his contact with him (Nepal's Chief Minister) through Suba Sahib Singh and Suba Kahn Singh. Satguru ji sent two mules and two buffaloes to Rana Jang Bahadur as a gift in order to increase relationship. In response, Rana Jang Bahadur sent five hundred rupees, a rosary of the beads of musk, a piece of cloth (Dushala), a Tibetan horse, two Nepalese swords and a letter. During the imprisonment in 1879 A.D. the Suba Gurbachan Singh also took the message of Satguru Ram Singh to Russia. Satguru Ram Singh also made contact with the 'Ameer' of Kabul. His son Abdulla Jaan and nephew Sammad Khan also visited Bhaini Sahib. Capt. Belly writes in the record of the Kukas expressing his astonishment, 'We could not understand the real purpose of this journey to the Pathans. It is a matter of great interest that the fame of a rural carpenter has reached far and wide in a distant place.'

Hola Mohallas

1. Satguru Ram Singh started the tradition of celebrating Hola Mohalla.
2. Hola Mohalla was celebrated at Shri Anandpur Sahib in 1867 A.D.
3. Hola Mohalla was celebrated in 1868 A.D. at Bhaini Sahib, Ludhiana District.
4. Hola Mohalla was celebrated in the Village Mannawala, Sialkot District in 1869 A.D.

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5. Hola Mohalla was celebrated in the village Khotay, District Ferozepur in 1871 A.D.

During these Hola Mohalla, Satguru Ram Singh recited Kirtan with hymns along with Gurmat (tenets of Gurus), social and political preachings. Community-food (Langar) was served continuously.

The incident of Hola in the Village Mannawala

In this village a big procession was held, wherein Satguru Ram Singh was seated on an elephant and the other Subas were going on the horses behind that elephant. There was a huge crowd of the Namdhari Gursikhs and the onlookers. The people of the adjoining villages had thronged in a large number. While the devoted people had come to listen to the tunes of the hymns (Kirtan), many people had also come there to see this marvelous scene. The path of the procession was overcrowded. The horse of the Suba Rattan Singh went mad. As a result, the horse hit a potter-woman's child and he became unconscious. It was natural for the procession to stop hearing the cries and wails of the old mother.

There was a hue and cry all around. The people gathered around the unconscious child in order to express their sympathy with the cursing and grieving mother. On hearing this incident, Satguru Ram Singh got down from the elephant and went to the weeping mother. The policemen were investigating the incident from the mother as well as the onlookers present at that time. Reaching near, he listened the whole incident, said that the child had fainted and touched the child with his feet. In the twinkling of an eye, one thumb of the child stirred. He began to say, 'Get up, my son.'

It is said that the child got up. Seeing and hearing this miracle, most of the people looked upon the saint as an exalted person and took Gurmantar.

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There is aso refernece to the incident of the village Tharajwala (ਥਰਾਜਵਾਲਾ), District Ferozepur in the government reports. Sant Mastan Singh organized a fair in his village Tharajwala before Hola Mohalla in March 1869 A.D. and sent the invitation-letters to the Namdhari Sikhs in distant places to attend the fair. Many Namdharis began to assemble in the village. Rupana (7 Kms.away from Muktsar) to go to the fair. All of them left for the village Tharajwala at first, gathering here. Diwan Baksh, the Muslim Deputy Inspector of the area, began to follow them to have a watch over them. The Namdhari Sikhs told him very politely that they were neither thieves nor robbers. So, he must give up chasing them. 'A pimple grown over the boil.'

First, he was a Muslim and secondly, he had the support of the Govt. He was very hard-boiled. He did not give up chasing them like a shadow. At last, some aggressive and violent young men began to give him shoe-beating. Then he left them begging apology repeatedly. Reaching the Police-Station, he began to make a hue and cry exaggerately. Mr.Turtan Smith, the District Supdt. Police of Ferozepur reached the village Tharajwala accompanied by 15 horse-riders and 20 messengers (Pyade) on 1st March. Reaching there, he arrested 44 Namdhari Singhs with the help of Sodhi Mann Singh and other natives of the village. He also took into his possession five thousand rupees in cash and ornaments etc. These Kukas were caught from Malaut to Muktsar and later on, they were confined at Ferozepur. These Kukas were charged with mutiny. The case of treason was framed against these Kukas in the court of Mr.Knox, the Deputy Commissioner and then the case was forwarded to Mr.Krackroun, the Commissioner of Lahore, who gave to the following Singhs:-

1. S.Mastan Singh of the village Tharajwala was given the sentence of the rigorous imprisonment of one and

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a half year and was fined fifty rupees. In case he failed to pay the fine, he was given imprisonment for six months more.

2. S.Manna Singh of the village Channu (ਚੰਨੂੰ) was sentenced to one year's rigorous imprisonment and was fined 25 rupees. In case of non-payment of fine, he was given imprisonment for three months more.
3. S.Harnam Singh of the village Aulakh was given the sentence of one year's rigorous imprisonment and was fined 25 rupees. In case of non-payment of fine, he was given imprisonment for 3 months more.
4. S.Sarmukh Singh of the village Bholiwala (ਭੋਲੀਵਾਲਾ) was sentenced to one year's rigorous imprisonment for three months more.
5. S.Bachittar Singh of the village Karaiwala (ਕੁਰਾਈਵਾਲਾ) was sentenced to six month's rigorous imprisonment.
6. S.Beli Singh of the village Tharajwala was fined ten rupees. In case he failed to pay the fine, he would be imprisoned for three months.
7. S.Sarmukh Singh of the village Phulewal was sent to jail for three months and was fined ten rupees. In case of non-payment of fine, he would be in jail for three months more imprisonment.

The following 37 Kukas were acquitted:-

No	Name	Village
1.	Anokh Singh	Jandwala (ਜੰਡਵਾਲਾ)
2.	Anup Singh	Rupewala (ਰੂਪੇਵਾਲਾ)
3.	Bahadur Singh	Thrajwala (ਥਰਾਜਵਾਲਾ)
4.	Bela Singh	-do-

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No	Name	Village
5.	Bhup Singh	-do-
6.	Bhagwan Singh	Jandwala (ਜੰਡਵਾਲਾ)
7.	Budh Singh	-do-
8.	Bhagwan Singh	Soyahug (ਸੋਆਹਗ)
9.	Chanda Singh	Sotha (ਸੋਥਾ)
10.	Dhian Singh	Labarwala (ਲਬਾਰਵਾਲਾ)
11.	Dyal Singh	Soondewala (ਸੂੰਡੇਵਾਲਾ)
12.	Heera Singh	Phulewala (ਫੂਲੇਵਾਲਾ)
13.	Harnam Singh	Doohewala (ਦੂਹੇਵਾਲਾ)
14.	Jai Singh	Sotha (ਸੋਥਾ)
15.	Jaimal Singh	Khoonna (ਖੂਨਨਾਂ)
16.	Jamiat Singh	Soondewala (ਸੂੰਡੇਵਾਲਾ)
17.	Jita Singh	Doohewala (ਦੂਹੇਵਾਲਾ)
18.	Kahn Singh	Joga (ਜੋਗਾ)
19.	Khajan Singh	Sotha (ਸੋਥਾ)
20.	Kharak Singh	-do-
21.	Lall Singh	-do-

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No	Name	Village
22.	Mahan Singh	Labarwala (ਲਬਾਰਵਾਲਾ)
23.	Mann Singh	Sotha (ਸੋਥਾ)
24.	Malook Singh	Phulewal (ਫੂਲੇਵਾਲਾ)
25.	Narain Singh	Kuraiwala (ਕੁਰਾਈਵਾਲਾ)
26.	Nand Singh	Phulewala (ਫੂਲੇਵਾਲਾ)
27.	Natha Singh	Mahadvar (ਮਹਾਵਦਰ)
28.	Sher Singh	Bholewal (ਭੋਲੇਵਾਲ)
29.	Sahib Singh	Kuraiwala (ਕੁਰਾਈਵਾਲਾ)
30.	Sobha Singh	Sotha (ਸੋਥਾ)
31.	Suhel Singh	Aulakh (ਔਲਖ)
32.	Sudh Singh	Joga Ralla (ਜੋਗਾ ਰੱਲਾ)
33.	Tara Singh	Fakarsar (ਫਕਰਸਰ)
34.	Amar Singh	Soondewala (ਸੂੰਡੇਵਾਲਾ)
35.	Amar Singh	Gurusar (ਗੁਰੂਸਰ)
36.	Veer Singh	Labarwal (ਲਬਾਰਵਾਲਾ)
37.	Wazir Singh	Roopana (ਰੁਪਾਣਾ)

Whatever cash or ornaments in the possession of the government, were not refunded to anybody. S.Mann Singh Sodhi was appointed the Hon. Magistrate for

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assisting the British Government and the villagers who helped the Government (the trailors of the nation) were also given prizes in cash.

Clash with the Government

The revolution could only have been brought in India during that period by inciting the religious feelings of the people. On account of the first revolution of independence in 1857 A.D. also the people's religious sentiments were attached to get the country liberated. Therefore, Satguru Ram Singh began the opposition against the British Government religiously, financially as well as politically. According to 'Sau Sakhi' (ਸੌ ਸਾਖੀ) he was of the view that independence from the Britishers could be achieved soon.

Every ruling community makes endeavour to change the language, religion, rites and rituals as well as the social living of the natives of the slave country so that they (slaves) can be brought under the bondage of the ruling Government. The British Government had only the desire that the Indian people should forget their ancestral heritage. That is why the Britishers instigated the Indians to fight among themselves in the name of religion soon after the demise of Maharaja Ranjit Singh. In order to establish their firm grip and to make disunity among the Hindus, the Sikhs and the Muslims, the Britishers set-up many slaughter-houses everywhere in the Punjab to hurt their religious sentiments.

During that period the bullocks were used for farming and transporting all commodities, not only in the Punjab, but also in the whole India. That is why in India agriculture is dependent only on bullocks. According to the ancient religious scriptures, the cow-milk is preferred to the buffalo milk. The cow-milk and yoghurt are digested easily because of the nutritious qualities and because the cow-milk contains less fat. It increases the mental-power and makes our body energetic. The cow is immune from the

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disease of the small-pox, while all other domestic animals suffer from this disease. So, the cow-milk is used to manufacture injection against the onslaught of the small-pox. According to the religious belief of the Hindus, the cow is worshipped like a mother. It's urine and dongue are looked upon as pious. The cow-dongue is plastered in the kitchen for cleanliness. It is believed that the murderer of the cow is surely to go to the hell. The place where the cow resides becomes the holy pilgrimage. One who renders service to the cow gets the cherished desire fulfilled. According to the epic, 'Mahabharat' the cow is the ladder to the heaven. The Hindu historians are of the opinion that Lord Shiva liked to ride on the bull (Nandi).

So, the farmers of the Punjab were directly related to the cow-slaughter. In order to verify any truth, the rival party is asked to take an oath of the cow. Secondly, how could the Namdhari Gursikhs bear injustice to the hapless cow? The existence of the cow had a great significance for the Indian people both financially and religiously. Seeing all this, the Hindus and Sikhs were greatly grieved, but nobody was willing to face the mighty government. The British Government had allowed to set up the slaughter houses with a view to creating discord among the Hindus, the Sikhs and the Muslims. No self-respected person was there to fight for the common cause in that critical juncture. Giani Gian Singh gives its evidence in 'Panth-Parkash' on page 2821:- 'During the middle of Samvat 1920-30, there was the cow-slaughter everywhere in a large number. Seeing this, all the Hindus were greatly painful. There was no way out to combat the mighty government.'

ਸੰਮਤ ਉਨੀ ਸੌ ਬੀਸ ਤੀਸ ਕੇ ਵਖਤ ਮਧ,
ਠੌਰ ਠੌਰ ਧੇਨੁ-ਬਧ ਹੋਨ ਲਾਗੇ ਥੇ ਘਨੇ।
ਦੇਖਿ ਦੇਖਿ ਹਿੰਦੂ ਸਭਿ ਹੋਹਿਂ ਦੁਖਜਾਰੇ ਭਾਰੇ,
ਚਾਰਾ ਜੋਰ ਸਰਕਾਰ ਸੰਗ ਕੋਊ ਨਾ ਬਨੇ।228।

The British Government was inflicting every possible cruelty in order to maintain its firm

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administration, so that no Indian could ever dream to have freedom. The Kuka Movement had prominent place in the revolutionary incidents from 1868 to 1876 A.D. during the period of the Viceroys of India, Lord Meo and Lord North Brook. Those were the days when the aggressive Kukas laid the foundation of their revolt by attacking the slaughter-houses at Amritsar, Raikot and Malerkotla. On January 3rd, 1871 A.D. according to the written Government order, every Deputy Superintendent of Police was ordered to keep full information about the movement of every Kuka in his Jurisdiction, because the views of the Kukas were anti-Government.

The Martyr Kukas of Amritsar

Out of ten Gurus, eight Guru ji paid a visit to the holy soil of Shri Amritsar. Shri Hari Mandir Sahib is a great pilgrimage and a symbol of togetherness for the Sikhs. It is a store of limitless treasure and pious virtues. It fulfils the cherished desires of every person. It provides the spiritual power, happiness, abundant blessings and joy. Everyday lakhs of people offer prayers for the happiness of this world and the heavenly world. Shri Guru Granth Sahib is recited continuously, which gives the peace of mind to every devoted listener.

The meaning of Shri Hari Mandir Sahib is the house of God, the abode of God or the temple of God. To the Sikhs, Shri Hari Mandir Sahib is not only a place of worship, but also the visible Durbar of the Gurus, the common pilgrimage of mankind and a symbol of unity. It is the representative of the national honour and unity of the sikhs and it is the proud place of their life. It is the divine place which provides encouragement and the spiritual bliss. Sitting in the parikarma and listening to the recitation of the Gurbani, a person relishes the spiritual bliss and feels as if he were sitting in the warm and fine lap of God. To the Sikhs, Shri Hari Mandir Sahib is their integrity, religion, deed, hope and life-breath. It's four

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doors are always open for the people of four directions. There is no bar on a person entering here on the basis of any religion, caste, colour and language.

After the demise of Maharaja Ranjit Singh, soon the disunity in the ruling court and massacre to grab the power provided the British Government to establish their own rule in the Punjab. The British Government began to bring about changes in the centuries-old religions, cultural, mutual and social rites and rituals as per its own desire.

Satguru Ram Singh himself adopted the teachings of the Gurus and the radical saints mentioned in Shri Guru Granth Sahib ji and also encouraged his Gursikh followers to act upon those teachings. These staunch, devoted and dedicated Namdhari Kukas looked upon it as their religion to sacrifice their body, mind and wealth at the mere gesture of Satguru ji. In this way, they had set-up their own small government in the face of the British Government. The unique contribution of Satguru ji to the nation shook the very foundation of the British Government. The renowned historian of the Panth, Giani Gian Singh himself paid a visit to Shri Bhaini Sahib to study Satguru Ram Singh ji's teachings, point of view and Guru ji's ideals (Maryada). He has described his own experience in his writing 'Panth Parkash' on page 2822:- 'The Kukas worship the deity (Goddess) Bhawani and read the holy scripture. They recite 'Waheguru' repeatedly. They put on white dress and turban and also have rosary. They recite the holy scripture i.e. Guru Granth Sahib. They are devoted and dedicated Singhs of the Tenth Guru. They have craze for capturing the rule. There are several ordinary persons like Gian Singh. But the Kuka Sikhs are renowned.'

ਠਟਤ ਭਵਾਨੀ ਕੀ ਉਪਾਸ਼ਨਾ ਪਠਤ ਬਾਨੀ,
ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਰਟਤ ਅਮੂਕੇ ਹੈਂ।
ਸ਼ੁਕਲ ਬਸਨ ਮਾਲਾ ਸੁਧੀ ਦਸਤਾਰ ਦਾਢੀ,
ਕਰਿ ਹੈਂ ਹਮਨ ਪਾਠ ਗ੍ਰੰਥ-ਗੁਰੁ ਜੂ ਕੇ ਹੈਂ।

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ਦਸਮੇਂ ਗੁਰੂ ਕੇ ਸਿੰਘ ਸਾਦਿਕ ਸਹੀ ਹੈਂ ਸਭਿ,
ਲਾਲਸਾ ਲਲਾਮ ਰਾਜ ਲੈਬੇ ਕੀ ਅਚੂਕੇ ਹੈਂ।
ਹੇਰੇ ਜੈਸੇ ਲੱਖਨ ਹੈਂ ਟੇਰੇ ਤੈਸੇ ਗਜਾਨ ਸਿੰਘ,
ਐਸੇ ਪਰਸਿੱਧ ਹੀ ਅਬਿਧ ਸਿੱਖ ਕੂਕੇ ਹੈਂ।232।

During the period of Maharaja Ranjit Singh, the person committing the act of cow-slaughter was awarded the capital punishment. On March 24, 1847 A.D. Mr.Henry M.Lawrence, the Resident of Lahore, issued the order of the Governor General written on a copper-plate:- 'No person from the public of the Britishers will enter Shri Hari Mandir Sahib, Amritsar and its Parikarma putting on shoes. There will be ban on the cow-slaughter.'

Soon one month after the British Government ruled over the Punjab on March 29, 1849 A.D., the Board of Administration of the Punjab allowed the cow-slaughter on May 5, 1849 A.D. attaching some conditions and terms. Cows will be slaughtered beyond the boundary of every town for the consumption of the beef. In cities and towns, the beef will not be sold in shops. The customers of the beef will go personally to the slaughter-house to buy it and will bring it to their houses covering with a piece of cloth. The hawkers of the beef will not sell it putting it in their baskets in streets. If any butcher hurts the sentiments of any Hindu or Sikh neighbour knowingly, he will be given the rigorous sentences. This order was issued by the Governor-General on May 20, 1849 A.D.

According to this declaration, the cow slaughter was fully allowed, as a result, slaughter-houses began to be set-up in many cities and towns. According to this rule, a slaughter-house was set-up first of all near the locality of the clock-tower of Amritsar. The Hindus and the Sikhs were in minority at Amritsar during that period. Except some rich sycophants the rest of all were the manual labourers. At first, the butchers were very careful about instructions issued by the government, but gradually they began to pay little care about the government

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instructions. With the support of the government and rich Muslims, they (butchers) began to sell the beef openly in the streets. Thus, crows and dogs began to take away pieces of the beef here and there on the roads. The raw leather began to have roaring business in the Punjab with the opening of the slaughter-houses. Amritsar, the historical city of the Punjab, became the famous market of leather. The customers thronged the market and the sale increased rapidly. In this way, the slaughter house became an eye-sore to the Hindus and the Sikhs. The Hindus and the Sikhs gathered together on this issue and complained against the slaughter-houses several times, but nobody paid heed to these complaints. During these 13-14 years of the British Government (from 1849 to 1863 A.D.), riots broke out in cities and towns many times. Litigations were also filed by different persons yielding no results. Its evidences are available in the government records. For example, litigations were filed on May 20, 1849 A.D. in the court of Mr.M.C.Saundres, the Deputy Commissioner, on May 7, 1856 A.D. in the court of Mr.F.Kapoor, on May 28, 1863 A.D. in the court of Major Murser, the Deputy Commissioner and in November, 1864 A.D. in the court of Mr.D.Mac Nabb. On June 29, 1863 A.D. ignoring all litigations the judicial commissioner gave even more liberty to the butchers for cow-slaughter.

It was a direct challenge to the Sikh religion and become a matter of prestige also. The setting-up of the slaughter-houses for the cow-slaughter in other big cities of the Punjab by the British Government. This enraged the young Kukas when they knew of it. They were in the look out for the suitable chance to take the butchers to task. Riots also broke out in some places there. For all this S.Mangal Singh Ramgarhia, the administrator of the Durbar Sahib handed over S.Dev Singh to the police. A case was also registered against him and he was sentenced for three years rigorous imprisonment and was

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confined in the dungeons also for one month on May 15, 1871 A.D.

The haughty owners of the slaughter-houses turned a deaf ear because they had the support of the government. There were several exchanges of views in the Namdhari religious conclaves to get those slaughter-houses closed, yet Satguru Ram Singh continued to encourage his followers to be peaceful everytime. But the patience of the emotional and aggressive young men had exhausted. They wanted to take this case in their own hands because they were annoyed that the slaughter-houses were not closed in spite of many warnings. They were after the blood of the owners of the slaughter-houses and wanted to take them to task. They did not bother about any rigorous punishment on account of their action, saying that 'spare the rod and spoil the child' at last, this hot-tempered group got ready to take stern action.

Satguru Ram Singh was peace-loving and he was against any violence. He thought that these young men's anger was short-lived like the boiling milk. With the passage of time, it would subside.

At that time, the Namdhari Movement was in full swing. The Namdhari Sikhs were more strict than the Hindus in the matter of the cow-slaughter. The fire of anger had been simmering in their mind for a long time. They had also complained to Satguru Ram Singh several times, but he ordered them to be quiet every time. At last, S.Beehla Singh Sandhu of the Village Narli, District Amritsar, S.Fateh Singh Bhatrha, shopkeeper of Amritsar, S.Hakam Singh, brahmin of the village Maurha (ਮੌੜਾ), District Amritsar, S.Lehna Singh, Landloard of the Village Lopoke, S.Lall Singh constable, S.Mehar Singh of the Village Lopoke, Lachhman Singh Bhatti of the Village Chahlan (ਚਾਹਲਾਂ) and S.Bhagwan Singh, mistry of the Village Arbhangi Marana (ਅੜਬੰਗੀ ਮਰਾਣਾ) all of them gathered in the house of S.Lehna Singh, Jhanda Singh

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landlord of Village Thatha (ਠੱਠਾ), Distt. Amritsar, S.Lachhman of the village Panwan (ਪੰਨਵਾ), District Amritsar and took a joint decision unanimously to wash out that blot. The conversation that took place there is written below:- Mistry S.Bhagwan Singh, greeted all with the words of Sat Sri Akal and began to say, 'Thanks for coming here. Friends, things have come to such a pass that it is beyond our tolerance. These Britishers have challenged our religion directly by setting-up the slaughter houses near our Gurdwaras. Many times we have seen dogs carrying bones in the boundary of Shri Hari Mandir Sahib ji. Now I have heard a rumour recently that the government is thinking of setting-up more such shops here. We cannot tolerate this evil design at any cost. We have to stop it soon. We have to pay them in the same coin at all cost. Friends, the elders have rightly said that we should nip the evil in the bud lest, lest we should repent later on for our laxity.'

S.Mehar Singh Lopoke began to say, 'It is right that Satguru ji is not in favour of the cow-slaughter, but he is asking us to be calm for some time. Perhaps there may be some mystery, which is beyond our comprehension. Friends, we don't know, why the Hindus are mum, on the other hand, they cry themselves hoarse calling the cow as mother repeatedly. They don't even raise their voice in protest against the cows being slaughtered. S.Bhagwan Singh mistry, the dignity of the Hindus has been exhausted.'

S.Jhanda Singh said, 'Friends, you are already aware of the ancient History. During XIth to XVIth century, these Hindus have never fought against any tyrant. The Muslims plundered the golden temples of the Hindu religion and idols to their hearts content. These people remained inside and kept on tinkling the bells. The rulers such as Aurangzeb took meals only after getting one and a quarter maund (330 garams) of holy threads

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(Janjus,ਜੰਞੂ) of the Hindus taken off. The foreign invaders not only disgraced the honour of India, but have also auctioned it in the market. Dear Brother, they are worthless people. They are not helpful even in the critical juncture. They are accustomed to spend their time in slavery with patience. You should not expect anything from them. The so-called leaders and priests of the Sikh religion are not doing anything.

Further, Mistry Raja Singh Trandi (ਤਰਾਂਡੀ) approached the rulers of Patiala, Nabha, Sangrur, Faridkot and Kapurthala and requested them for the help to get the slaughter-houses closed. These rulers also declined to help saying that they had given a written agreement to the British Government not to poke their nose in their rule. He took some water and further began to say, 'We must do this work soon and chalk out some plan soon. We should not put it off till tomorrow.'

The landlord S.Lehna Singh began to say, 'You have started beating about the bush by opening the past tales. The reason of Satguru ji's not speaking openly against the cow-slaughter is that we are still in minority. But we can't remain passive for a long time. Already fourteen years have passed since the slaughter-houses have been in process. At least, we can thrash these Muslim butchers and set them right. Later on, we shall accept whatever punishment we get.'

S.Bhagwan Singh mistry began to say, 'I have no fear or doubt. But I can't help saying it. One point requires our constant care that there should be top-secrecy lest our plans should dash to ground. Secondly, Lehna Singh, we should not be afraid of death. Only the cowards are afraid of death. By getting baptized we are already free from fear. We are indebted to our Guru ji for the same. Even otherwise the wish people have rightly said true and self-respected people are easily enraged than the cowards.'

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Raising his stick high, S.Lachhman Singh began to say, 'Bhagwan Singh, you have spoken rightly. The fact is, if you bid, we can even shake the earth. Secondly, I am going to say that these Britishers who have come from abroad, have started disgracing us. Follow me what I say, first of all, we should beat some Britishers and Muslim butchers of this city of Guru ji, set them right others will run away out of fear.

S.Lehna Singh, the Ramgarhia, who was listening to their conversation, began to say, 'Lachhman Singh, you seem to be a bit emotional. I agree to your views and also endorse your opinion. But we should not forget that these butchers are blood-thirsty and the government is at their back. It is not a child's play to set them right. It is a hard nut to crack. Though the peace-loving people of this city had already brought this fact to the notice of the government, yet the government did not close down the slaughter-houses. The government has turned a deaf ear to this issue.'

Reaching Amritsar these Namdhari Gursikhs took a unanimous decision, in which it was finalised that they themselves would set these butchers right. S.Lall Singh, the constable provided them weapons. Four efforts were made to attack the slaughter-houses near Shri Hari Mandir Sahib. On 14th and 15th June, 1871 A.D. at night, S.Lehna Singh the Ramgarhia, S.Beehla Singh Narli, S.Fateh Singh Bhatrha (ਭਾਟੜਾ), S.Gulab Singh, S.Bhagwan Singh, S.Jhanda Singh Thatha (ਠੱਠਾ), S.Hakam Singh (Patwari), S.Lehna Singh, the landlord, S.Mehar Singh Lopoke and S.Lachhman Singh Chahal gathered to make the fourth attack. They took pledges jointly to lay down their lives to get the slaughter-houses closed down. It was past midnight. There was deadly pin-drop silence. Sometimes there was irritating voice of some barking stray dogs from some quarter.

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First of all, the aggressive and emotional Kukas gathered there and offered a prayer in order to set the butchers right and at dawn, these Namdhari Gursikhs put on the blue dresses of the Nihang Singhs (to save their identity). Then they attacked the slaughter-house at Amritsar putting their lives at stake. The butchers named Meehan, Jeewan Shadi and Imami facing the Namdharis were killed and those who survived ran away for their lives. The Namdhari Singhs cut the ropes and set the cows free. Bhai Parma Nand gives its evidence in his book 'Twarikh Punjab' that in 1871 A.D. some emotional and aggressive Namdharies were enraged at the continuance of cow-slaughter in the holy and pilgrim-city of Amritsar. So, they came to Amritsar and murdered the butchers one night.

Many Historians of that period have written about this event in their own words. After the investigation it is concluded that there was a well-planned British Government scheme behind the act of the Cow-slaughter. After killing the butchers the Namdharis cleverly escaped. In order to save their identity, they left behind an iron-bangle (Karha) to decorate the Dumala (big handker-chief) and a blue turban to bring all doubts on the Nihang Singhs. They hid the weapons used in their brave action somewhere else. Thus, the Kukas saved themselves cleverly from being arrested.

For its investigation, Deputy Inspector Police, of Hoshiarpur, Mr.Dogarmal, Instructor, Mr.Fazal Hussain, S.Attar Singh, S.Surjan Singh, S.Maya Singh sergeant and eight constables were called. When Mr.Christy failed to locate the culprits even after deep investigation, he announced an award of one thousand rupees to the person who would find out the culprits. Out of greed residents of the city hit upon a clever, false trick with the police, got some Nihang Singhs and some Hindus arrested in stead of the real culprits. Their names were Shri Jai Ram Dalal,

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S.Avtar Singh Lota, Shri Sant Ram, S.Manna Singh Nihang, Shri Ram Krishan, S.Bhoop Singh, S.Jawala Singh, S.Moola Singh, S.Nihal Singh, S.Sunder Singh, Bhai Gulaba, S.Sudh Singh, Bhai Panna, S.Maya Singh, Bhai Sobha, Bhai Teka etc. Bhai Heera and Seth Jai Ram saved their own lives by becoming approver. The cruel policeman began to beat the innocent people (mercilessly). Even those innocent people were so subjected to unbearable, untold tortures, cruelties that they were forced to admit the crime and the 'culprits' were sentenced even without any trial. It is rightly said that 'might is right.

S.Beehla Singh Narli, S.Lehna Singh Amritsar, S.Hakam Singh Patwari and S.Fateh Singh Bhatrha went to Shri Bhhaini Sahib. When Sarguru Ram Singh came to know about their action, he called them in the congregation. Satguru ji rebuked them severely and began to say in displeasure, 'If you have killed those butchers, you should have faced the punishment. Bravery and sacrifice lie in the fact that those who have committed this crime, must get the punishment by admitting their fault and getting the innocent people free. As you sow, so shall you reap. Why should those innocent people be hanged instead of you? Now it will be your brave act that just as you have got the helpless cows free. Similarly, go and get those convicts free and face the consequences of your action. Always think about the consequences before undertaking any work.'

Similarly, S.Attar Singh Hazuria of the village Kartargarh, S.Kahn Singh of Kamalpur, S.Dhunkal Singh of the village Raipur, S.Attar Singh of the village Kotha and S.Thamman Singh of the village Dughri-all these Gursikhs left Shri Bhaini Sahib to attack the slaughter-house of the village Bhanni Sahib. They stayed at night the village Lalleen (ਲੱਲੀਂ). They reached Bharhi (ਭੜੀ) passing through the village Sheh (ਸੇਹ). Here Lal Singh gave them two mini-swords and S.Partap Singh

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Khamanon gave one mini-sword. As S.Dhaunkal Singh was in low spirits, he did not accompany them. Further, there was brawl with the watchman Karam Baksh of Baganwala, whom S.Attar Singh killed and jumped into a river. S.Thamman Singh and A.Attar ran back from the bank of the river. Latter on, they went to Nepal.

S.Partap Singh of the village Khamanon, S.Jaimal Singh of the village Gadhewala (ਗਧੇਵਾਲਾ) and S.Harnam Singh Ghorhimar (ਘੋੜੀਮਾਰ) were apprehended in stead of the real culprits. A case was filed against them in Ambala. They were acquitted because of the lack of any proof. This historic event is known as 'Morinda case.'

Some Kukas attack the slaughter-house jointly at Raikot, Tehsil Jagron, District Ludhiana on July 15, 1871 A.D. at night. The Namdhari Sikhs who were involved in the attack were caught. Among the culprits, S.Gulab Singh changed his mind and left his companions in the lurch and became the approver and on 4th August, S.Gulab Singh Assisted Mr.Turten Smith, the superintendent Police in locating the hidden weapons.

The innocent culprits were set free and those Kukas who were apprehended had to face law in the courts of Mr.W.G.Davis and the Session Judge of Amritsar Division. The case was decided on August 31, 1871 A.D. in this way. S.Fateh Singh Bhatrha, S.Beehla Singh Sandhu of the village Narli, S.Hakam Singh, the Revenge Steward (Patwari) of the village Maurhe (ਮੌੜੇ) and S.Lehna Singh, the mistry (son of S.Musadda Singh of the village Panwan) were sentenced to death. S.Bulaka Singh's son S.Lehna Singh of the village Lopoke and S.Lal Singh, the constable were sentenced to Life-imprisoment in Andeman-Nicobar (Kalapani). On 9th September, the Chief Court of the Punjab and on 11th September, Mr.J.S.Kainthal and Mr.C.R. Lindsay the judges of Lahore also confirmed the sentences.

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S.Mehar Singh Chahal were proclaimed offenders. S.Lehna Singh son of S.Dal Singh saved his life by becoming the approver. When the government asked them for their last wishes, they demanded: On the fixed day of the execution, after allowing us to have bath in the holy pool (Sarovar) of Shri Hari Mandir Sahib, we should be led straight to the scaffold reciting the Gurbani. At the time of our execution (hanging), our faces should not be covered. We should be provided the white dresses. Instead of leather-rope the silken-rope should be used for us. We should be allowed to put on the rope of hanging around our neck with our own hands.

The four brave Kukas took a bath reciting the Gurbani. After the bath, they were coming to the scaffold reciting the Fifth Guru Arjun Dev ji's uttered the last rhymes of the hymn in Majh Raag accompanied with the musical instruments 'Dholki' and 'Chhaine'.

The lines were:- We are in your shelter, O the merciful one of the poor, You are the ocean of happiness, my Guru Nanak praises your virtue by your kindness, Keep us under your shelter.

'ਤੇਰੀ ਸਰਣਿ ਮੇਰੇ ਦੀਨ ਦਇਆਲਾ॥ ਸੁਖ ਸਾਗਰ ਮੇਰੇ ਗੁਰ ਗੋਪਾਲਾ॥
ਕਰਿ ਕਿਰਪਾ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਰਾਖਹੁ ਸਰਨ ਅਸਾੜੀ ਜੀਉ॥

Then they came near the Revenue official reciting the hymn from Guru Nanak Dev ji's Bani. The hymns (Shlokas) were:- 'If you are fond of playing the game of love, come to my street placing your head on the palm. Put your feet in this path, Lay down your life. There should be no deficiency.'

ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ॥ ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ॥
ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ॥ ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨਾ ਕੀਜੈ॥

Reciting these rhymes, they reached Ram Bagh Majhitha Road underneath the branch of a banyan tree, where the rope of hanging was tied. They offered prayers

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and raising the victorious slogans on September 15, 1871 A.D., put on the rope of hanging around their necks with their own hands and became martyrs. The crowd gathered there, saw all this with gaping mouth. In order to cremate the martyrs, her only son Bhai Hakam Singh the Patwari's widowed mother had already brought wooden beams and rafters in Amritsar loading in the bullock-cart after demolishing the roof of her own house. Seeing all this an old man having a walking-stick began to say with tearful eyes:- The mother should give birth to the devoted one. Either philanthropist or a brave one. Otherwise the mother should remain childless. Why should she lose her splendour?

ਜਨਨੀ ਜਨਹਿ ਤ ਭਗਤ ਜਨ ਕੈ ਦਾਤਾ ਕੈ ਸੂਰ॥
ਨਹੀਂ ਤਾਂ ਜਨਨੀ ਬਾਂਝ ਰਹੁ ਕਾਹਿ ਗਵਾਵਹਿ ਨੂਰ॥

Gaini Gian Singh also refers to this incident in his book 'Panth Paarkash' on page 2821:- The Namdhari Singhs then girded up their loins, and killed many butchers. They took care of the Hindus, Who had to suffer due to the Britishers. The Kukas came voluntarily ahead to face execution. They (Kukas) presented proofs of being the killers of the butchers. They laid down their lives cheerfully in this world.

ਹਿੰਮਤਿ ਕਮਰ ਬਾਂਧਿ ਨਾਮਧਾਰੀ ਸਿੰਘੋਂ ਤਬਿ,
ਬੁੱਚੜ ਬਿਦਾਰੇ ਹਤਜਾਰੇ ਬਹੁ ਠੌਰ ਪੈ।
ਸੁਧਾਸਰ ਆਦਿ ਠੌਰ ਔਰ ਹਿੰਦੂ ਨਾਮੀ ਗ੍ਰਾਮੀ,
ਅੰਗ੍ਰੇਜੋਂ ਗਹਿ ਕੈ ਦੁਖਜਾਰੇ ਕੀਨੇ ਗੌਰ ਪੈ।
ਦੈਨ ਲਾਗੇ ਫਾਂਸੀ ਜਬਿ ਆਇ ਖੁਦ ਕੂਕੇ ਤਬਿ,
ਕਾਤਲ ਸਬੂਤ ਆਪ ਥੀਏ ਸਭ ਤੌਰ ਪੈ।
ਖੁਸ਼ੀ ਹੋਇ ਦਏ ਸੀਸ ਗਏ ਈਸ ਲੋਕ ਮਾਂਹਿ,
ਕੋਟਲੇ-ਮਲੇਰ ਫੇਰ ਥਯੋ ਸਾਕਾ ਔਰ ਪੈ।

Later on, another epoch-making event took place at Malerkotlla. The dead bodies of the martryed Kukas were given holy bath and later on were brought with due respect at the fixed place for the cremation ceremony. They were brought there in a procession, while the people were

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reciting the hymns of Gurbani, The mother, prayed for the last time, with full compassion. The funeral pyre was ready. One Namdhari Sikh offered a prayer. The mother was beckoned to lit the funeral pyre. The mother raised a slogan and lit the pyre. All the people present there continued reciting the tunes of' 'Satnam' 'Waheguru' 'Satnam' 'Waheguru' repeatedly bowing their heads.

Later on, S.Jhanda Singh Thatha was also apprehended and was hanged. S.Mehar Singh Loppke changed his name into S.Sant Singh and remained at Shri Bhaini Sahib, but S.Bhagwan Singh could not be traced.

In the Northern side, crossing the Railway line, near Shri Guru Tegh Bahadur ji Hospital, the same banyan tree can be seen even today, which is known as the 'Banyan of the martyrs'. There is a board bearing the names of the martyrs under the banyan tree, there is the vicinity (premises) of the Jail nearby the banyan tree, where Shri Guru Granth Sahib Ji is recited continuously. Like the other Namdhari places, here, too, the community-kitchen (Langar) goes on all the time. On Sunday and Thursday, women's religious Satsang (congregation) is held. Every year on 15th September, a big religious gathering is held to pay tribute to the martyrs.

The Martyrs of Raikot

Those who raise their voice against the tyrannies and cruelties subjected by any cruel and tyrant, the then government puts them to death by subjecting them to severe torture with an aim to choke their voice. But they become the martyrs of the nation and become immortal for ever. The nations generate their proud History for the coming generations. Those Living martyrs who lay down, their lives selflessly, faithfully for the sake of their country and nation, the shelter less, the helpless woman, the old and the down trodden people, are ranked as the martyrs. The martyrs of the country create awakening and self-

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respect in the nation by sacrificing themselves. By shedding their holy blood, they render a service to the mankind. The patriots create History, but they don't write it themselves. Martyrs, Like moths, are born only to make sacrifice themselves.

Shri Guru Nanak Dev ji, the founder of the Sikh religion called Babar ruthless. He inflicted cruelty on the weak and the down-trodden people. For that he made complaint to God also. There was severe Co-ercion that the people began to, wail, yet thou did not feel mercy. The Sikh's 5TH and 9TH Gurus were tortured to death because they had raised voice against the cruelty and injustice of the then government officials, While remaining within the ideals of their own (Sikh) religion. That is why, Shri Guru Gobind Singh ji had told forcefully:- 'When the situation comes to such a pass that there is no alternative, it is fair to take sword in hand.'

ਚੁ ਕਾਰ ਅਜ਼ ਹਮਹ ਹੀਲਤੇ ਦਰ ਗੁਜ਼ਸ਼ਤ ॥
ਹਲਾਲਸਤ ਬੁਰਦਨ ਬ ਸ਼ਮਸ਼ੀਰੇ ਦਸਤ ॥ 22 ॥

ਭਾਵ : ਮੁਕਣ ਹੀਲੇ ਸਭ ਹੀ, ਹੋਵੇ ਅਤਿ ਅਖੀਰ ॥
ਉੱਥੇ ਫੜਨੀ ਜ਼ਾਇਜ ਹੈ, ਆਪਣੇ ਹੱਥ ਸ਼ਮਸ਼ੀਰ ॥

Breaking its own pledges, the British Government began to change the country's-old religious cultural, social rites and rituals according to its own liking. It was the period, when the British Government, according to its policy of 'The Divide and Rule' allowed the Muslims, to set up slaughter-houses near the religious places of the Sikhs. It was done only to hurt the honour, pride, unity, humanity, pierce hearts of the Hindus and the Sikhs. Soon the slaughter houses began to be set-up in cities and town, near the Gurdwaras.

When Shri Guru Gobind Singh ji left the fort of Shri Anandpur Sahib, he stayed at Raikot (District Ludhiana) for a few days, with his Muslim devotee Rai Kalha. A beautiful Gurdwara is built there in the honour of Guru ji.

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Guru ji was pleased at his service and presented him a sword and a Lota. Main feature of this Lota is that though there are many holes and sand can pass through those holes, yet strangely enough liquid object like water or milk etc. can not pass through its holes. This special Lota is called 'Ganga-Sagar' by the Sikhs out of sheer respect. It is still preserved carefully in Pakistan by his (Rai Kalha's) progeny even today. More information about it can be had from this author's book 'Ganga Saga.'

After the slaughter-houses at Amritsar and Malerkotla, one slaughter-house was set-up by the order of the District officer Mr.Ricots in 1856 A.D.. First of all, an attack was made on 14th and 15TH June in 1871 A.D. on the slaughter-house of Amritsar and the butchers were killed and the cows were set free after cutting their ropes.

The Kukas asked the owners of the slaughter-houses to close down before killing the butchers of Raikot. Both the butchers Ranja and Boota mocked at them and taunted. Some Kukas then assembled in the house of S.Dal Singh of the village Chhinival (ਛੀਨੀਵਾਲ), Patiala state, on 14TH July to attack the butchers of Raikot, in which the following men took part, S.Attar Singh of the village Ranoi (ਰਣੋਈ), S.Jagat Singh of village Chanhaki (ਚੌਹਾਕੀ), S.Mastan Singh Bhullar of the village Piboki (ਪਿਬੋਕੀ), S.Gurmukh Singh Muharan of the village Piboki, S.Rattan Singh Langah of the village Naiwal (ਨਾਈਵਾਲ), S.Mangla Singh Bhullar of the village Piboki, S.Gulab Singh, S.Bhagwan Singh, S. Lachhman Singh and S.Beer Singh-all these four belonging to the District Amritsar. From here they reached in front of the slaughter-house of Raikot jointly passing through Tajpur at 11P.M. on July 15,1871 A.D. Some people were fast asleep on their beds. Saying that they (Kukas) were owners of camels and asked them (butchers) for the fire-embers for the Hookah and thus, got the doors opened. As soon as the doors were opened, the Kukas barged inside and pounced upon

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them and started killing them. Among them, Dasaundha Gujjar, his wife Bassan and his son aged 3-4 years were killed and eleven people were injured. In the pitch darkness of the night, the innocent people were attacked in stead of the butchers by mistake. The Kukas took to their heels after accomplishing their task.

S.Kahn Singh Kamalpuria and S.Dal Singh, the Government approver of the village Chhiniwal informed the police about them. When S.Teja Singh came to know about this news, he alerted those valiant Kukas that the troop of Jethupura was chasing them. he, further told them to save themselves. Hearing this, the Kukas were nowhere to be seen and they ran away in a jiffy. On 17th July, S.Kahn Singh from Takiawala (ਤਕੀਏਵਾਲ), S.Dal Singh from the village Chhiniwal and S.Mastan Singh Bhullar, S.Gurmukh Singh Bhullar and S.Mangal Singh Bhullar all the three Kukas belonging to Piboki were arrested. S.Dal Singh became the approver and S.Gublab Singh arrested on 23rd July from his village Chuharchak. The apprehended culprits (Kukas) were presented in front of Mr.A.MacNabb, the Session-Judge, in his bungalow. Files were prepared. At last, S.Mastan Singh Bhullar, S.Gurumukh Singh Bullar and S.Mangal Singh Bhullar were sentenced to death without any trial on 28th July,1871 A.D. All these three were the residents of the Village Pibbo, Nabha State (Now Tehsil Phul, District Bhatinda).

On 1st August, 1871 A.D. the Chief Court of the Punjab Lahore, confirmed the sentence of execution for all the three kukas. At the place of hanging at Raikot on 5th August, the onlookers thronged the place like the fair of Chhapar. These valiant warriors were reciting loudly and happily the hymn uttered by their dear and beloved Shri Guru Gobind Singh ji:- 'O God (Shiva)-Give me the boon that I may never shirk doing the noble deeds. When I go to the battlefield for the fight, I should not be afraid

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and surely I must win victory. Being the Sikh I must have the greed that I may recite your qualities. When the limit of age comes to an end, I must fight in the battlefield continuously.'

'ਦੇਹ ਸਿਵਾ ਬਰ ਮੁਹਿ ਇਹੈ ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂੰ ਨਾ ਟਰੋ॥
ਨ ਡਰੋ ਅਰਿ ਸੋ ਜਬ ਜਾਇ ਲਰੋ ਨਿਸਚੈ ਕਰ ਅਪਨੀ ਜੀਤ ਕਰੋ॥
ਅਰੁ ਸਿਖ ਹੋ ਆਪਨੇ ਹੀ ਮਨ ਕੋ ਇਹ ਲਾਲਚ ਹਉ ਗੁਨ ਤਉ ਉਚਰੋ॥
ਜਬ ਆਵ ਕੀ ਅਉਧ ਨਿਦਾਨ ਬਨੈ ਅਤਹੀ ਰਨ ਮੈ ਤਬ ਜੂਝ ਮਰੋ॥

When the hymn finished, the three brave warrior Singhs put the Silken ropes around their necks themselves and raising the victorious slogans, achieved martyrdom. The brave ones put the idea into reality.

'A Person is known brave if he fights for the poor. He does not leave the battlefield even if he is cut into several pieces.'

ਸੂਰਾ ਸੋ ਪਹਿਚਾਨੀਐ ਜੋ ਲਰੈ ਦੀਨ ਕੇ ਹੇਤ॥
ਪੁਰਜਾ ਪੁਰਜਾ ਕਟਿ ਮਰੈ ਕਬਹੂੰ ਨਾ ਛਾਡੈ ਖੇਤ॥

All this was possible because of the preaching of Suba Gaini Rattan Singh of the Village Mandi Kalan, Nabha state (Now Tehsil Phul, District Bhatinda). He was the richest young landlord aged 35 years of Patiala state. Being well-educated, he was called Giani ji by the people. He was converted into the Namdhari sect in the company of Satguru Ram Singh in 1863 A.D. He along with the Youngman S.Rattan Singh Bassi aged 28 year belonging to the village Naiwal-Patiala state (Now Tehsil Barnala) was not involved in the attack on the butchers of Raikot, But S.Dal Singh Chhiniwal and S.Kahn Singh Kamalpuria gave false evidence and got them entrapped. Giani Rattan Singh Mandi-Kalan and S.Rattan Singh Naiwala were also sentenced to death. Giani Rattan Singh, Suba of Mandi Kalan stood at the scaffold and delivered a speech seeing a British employee, who had turned his back towards Giani Rattan Singh. The words of that

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speech were:- 'O Britisher, turn your face ahead. Why have you turned your back towards your son-in-law? I shall be back after spending ten months in the womb of a noble mother. If you come here again, I shall take full revenge again after becoming young. O Britisher ! Listen more I have seen your evil wisdom. It is not your court. It has become a court without justice, because they (Kukas) were apprehended with out any allegation.'

The eyes full of rage were burning like fire, out of which blood was oozing. Death was in front, but the valiant warriors remained unwavering, they had nerves of steel, they prayed with peaceful mind and raising victorious slogans, they put the silken ropes of the execution around their necks themselves outside the jail near the banyan tree in the gathering present there, they became martyrs and immortal on 26th November 1871 A.D. Those living martyrs laid down their lives for the cause of the freedom of India accepting it as God's writ.

During the British period, this prison in Ludhiana was very big and spacious. Now there is no trace of the prison, yet the road there is called 'The Jail Road'. The banyan tree where the Namdhari Gurusikhs were put to the execution, can be seen even today. Now the old prison has been replaced by the Civil Hospital. Some of it's portion has been bought by 'The Kuka Shaheed Yadgari Trust-Shri Bhaini Sahib' and an information centre has been built there. Every year a big holy gathering is held at Ludhiana by the Namdhari Sangat in the memory of the Kukas, who achieved martyrdom and a glowing tribute is paid. Every person bows his head out of sheer respect in front of the contribution of these immortal martyrs. They have become immortals in the History of India for ever. These Namdhari Gurusikhs, who laid down their lives for the sake of their nation, religion, find their permanent place in History and their sacrifice is unique. The then Chief Minister of the Punjab S.Parkash

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Singh Badal has done a commendable task by allotting 3.5 acres of land at Raikot to the 'The Kuka Shaheed Trust-Shri Bhaini Sahib' in the memory of those Kukas.

Those brave patriots who laid down their lives to maintain the independence, religious, cultural and Social values. Their death Anniversaries should be commemorated every year in villages, towns, cities in the memory of those brave warriors and martyrs. We should never forget their contribution. The martyrs belong to all the people irrespective of any caste, colour, creed etc. It is our duty to preserve their History full of zeal and to acquaint our coming generation about their brave acts. A supreme poet of Urdu has paid a glowing and unforgettable tribute to the martyrs with his own pen in the following words:- 'Every year fairs will be held in the mausoleum of the martyrs. This will be the only remaining sign of those, who sacrifice their lives for the country.'

ਸ਼ਹੀਦੋਂ ਕੀ ਚਿਤਾਓਂ ਪਰ ਲਗੈਂਗੇ ਹਰ ਬਰਸ ਮੇਲੇ।
ਵਤਨ ਪੇ ਮਿਟਨੇ ਵਾਲੋਂ ਕਾ ਯਹੀ ਬਾਕੀ ਨਿਸ਼ਾਂ ਹੋਗਾ।

The Shaheed Kukas of Malerkotla

Satguru Ram Singh looked upon independence as an essential part of religion. He laid down the foundation of freedom with the movement of non-co-operation. His Namdhari Gurusikhs followers translated it into action. His unique contribution sounded the death-knell to the British Government. The Indians followed different religions and they were hostile to one another. So, the British Government incited them for its own profit and instigated them to fight among themselves in the name of religion. The Hindus and the Sikhs do not eat beef. On the other hand, the Muslims and the Britishers relished it to fulfil their own requirement, the British Government allowed the setting-up of slaughter houses in the Punjab. At this, the Hindus and the Sikhs were greatly perturbed but nobody dared facing the mightly Government. At last, gallant Kukas came forward to face

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the challenge, and asked the butchers to close down their slaughter-houses at Amritsar and Raikot. When they denied, they were brought to book.

Satguru Ram Singh's mother Bibi Jass Kaur expired in November 1871 A.D. A large number of Namdhari Gurusikhs and organizers subas had come from the remote places to attend the 'Bhog' i.e. the completion of recitation ceremony of 108 Paths, in her memory on 12th and 13th January,1872 A.D. Among those who attended the ceremony, the names of S.Heera Singh Sakraudi, S.Bishan Singh Kabulwala, S. Lehna Singh Grewal, S.Anup Singh Grewal, S.Mit Singh Grewal, S.Bhup Singh Dyal Garh and S.Attar Singh are prominent and worth-mentioning.

First of all, it is also essential here to describe the incident which happened at Malerkotla. A Muslim was sitting on a weak and old bullock carrying overloaded commodity. Froth was coming out of the mouth of the bullock and the tongue had stretched out. The Numberdar of the village Pharwahi named Bhai Gurmukh Singh Namdhari requested the Muslim very humbly seeing all around here and there to get down from the bullock, But he flew into a rage and began to say, 'Does this bullocks belong to your father, whom I should have mercy.? You have no right to interfere'. In this way, he began to pick-up a quarrel speaking loudly. He also cursed and cried, many Muslim people began to gather there in a large number.

S.Gurmukh Singh Numberdar again began to say wih folded hands, 'See, my brother, I have not said anything worth-quarrelling. I have simply asked you to have pity on this meek and speechless animal, but you are exaggerating this matter unnecessarily'.

Among the crowd, a Youngman wearing a dirty cap came ahead and began to say in a derogatory Language, 'See, Oh Sikh, remain within your limit. It is

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our town. You will be killed and your dead body will not be traced by any body. If you are extremely grieved, let us go to the Police Officer (Kotwal) for the decision'.

Thus, quarreling between themselves, they went to the Police-station, where the Muslim Police Officer (S.H.O.) on duty listened to the matter of their quarrel, he fretted, fumed and began to say very harsh words, 'How does this bullock related to you that you are calling for mercy.? Oh Sardar, do not indulged in this fierce matter. It is better to leave and go ahead on your way lest you should repent later on. Listen to me very carefully. You have started a new religion like the Eastern People, you have started following a different way than the Sikhs. Let me give you one more sound and peaceful sleep, the public should follow the same religion which is followed by the Government'.

S.Gurmukh Singh began to say, 'Mr.Police Officer, it is a speechless animal. In addition to it, it is overloaded. More over, its owner is riding on it. On humanitarian ground, I felt pity otherwise neither this animal is related to me at all nor do I want to have any quarrel with you'.

The owner of the bullock began to say the Namdhari Gursikh angrily, 'I am going to get this animal killed in front of your eyes. Let me see, what harm can you do to me?' Saying this, he called some butchers and in front of that Namdhari Gursikh recited the Bismillah word 'Allah-Hoo-Akbar' and began to slay that mute animal. That cow-born animal continued to quiver with pain, shook legs and soon it was no more alive on the surface of the earth.

Seeing this, the S.Gurumukh Singh became furious. His heart began to burn like the fire. He wanted to snatch the knife which was used by the butchers to slay the animal and then pierce it into the bellies of those butchers. In a state of sheer helplessness, he was like a wounded snake spewing its venom. He felt ashamed

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greatly. He left for Bhaini Sahib calmly in despair with tearful eyes.

Reaching Shri Bhaini Sahib, he narrated this incident in the presence of the full conclave (Diwan) shedding bloody tears and weeping bitterly. The Kukas listener's eyes were also full of tears, their bodies began to quiver with anger and they were excited beyond description. It was natural that the bodies of those people should get excited, who were supporting the hopeless cows and it was also natural for them to take pledge to take some drastic step. Hearing all this, the Kukas became enraged like the ignited gun-powder, S.Heera Singh Sakraudi came forward and requested Satguru ji, 'We cannot bear with this cruelty. It is sheer injustice. Our patience has exhausted and enough is enough. Esteemed Satguru ji, we should be quick to kill these butchers and we should give them a sound thrashing, so that other people should desist from doing such mean act. During the Sikh Rule they were as gentle as a lamb, but now they have become fearless. It is true that 'might is right'. We shall not spare these butchers at any cost even if we have to stake our life. We are fully aware that we shall have to pay a heavy price for it'.

Satguru Ram Singh began to say 'Gursikhs keep quiet, the plants are still very small. Haste always makes waste. This work requires constant care and patience. The British Government has established its hold in India. As we are in minority, so we cannot face them. It is an uphill task The work that you want to achieve with the help of the sword, we shall do it with this woolen rosary, when the appropriate time comes. You just see. We are the belay believers of non-violence'.

S.Heera Sing began to say, 'Satguru ji, you are stopping us, but Guru Teg Bahadur ji appeared in my dream, told me to go to Malerkotla and achieve

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martyrdom after setting the butchers of the slaughters-houses of Malerkotla right'.

Satguru ji began to say, 'All right, if Guru Teg Bahadur ji has told you to achieve martyrdom then go and do the same. I am no body to change his orders'.

It is said that Mai Inder Kaur waved her Dupatta from the upper floor and said with loud voice, 'The ship of martyrdom is ready. Those who want to board it, must do so quickly. This golden opportunity will not be available later on. Come, those who want to lay down their lives for the sake of the helpless cows.'

The words of her challenge were:- The battle-drum has been beaten in the Sky, The attack of the weapon is right in its aim, The brave warriors have prepared the battle field, Now is the right time to fight with grit. A man is known brave, who fights for the cause of the down trodden people. He may be cut into several pieces, yet he does not turn back from the battle-field.

ਗਗਨ ਦਮਾਮਾ ਬਾਜਿਓ ਪਰਿਓ ਨੀਸਾਨੈ ਘਾਉ॥
ਖੇਤ ਜੁ ਮਾਂਡਿਓ ਸੂਰਮਾ ਅਬ ਜੂਝਨ ਕੋ ਦਾਉ॥੧॥
ਸੂਰਾ ਸੋ ਪਹਿਚਾਨੀਐ ਜੁ ਲਰੈ ਦੀਨ ਕੇ ਹੇਤ॥
ਪੁਰਜਾ ਪੁਰਜਾ ਕਟਿ ਮਰੈ ਕਬਹੂ ਨ ਛਾਡੈ ਖੇਤੁ॥੨॥੨॥

To Namdhari Gursikhs who were kneading flour, came out even without washing their hands, hearing the challenge, taunt to their honour and dignity. It is said that the barks of the soap-nuts were ground and sweet-water was prepared. The Singh who offered his name for the troop of martyrdom was given a full bowl of the sweet-water and he was asked to sit separately.

S.Heera Singh, the leader of the emotionally surcharged and intoxicated (Mastane) group requested Satguru ji, 'The true Lord (Sache Patshah). No body knows who will come back alive. So offer your humble followers the karah Parshad with your holy hands'.

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Satguru ji ordered Suba Lakha Singh to get the Karah Parsad cooked. Then the cooked karah Parshad was offered by Satguru ji to his beloved and devout Gursikhs. These staunch devouts reached Akal Bunga after consuming the Karhah Parsad. The place (Akal Bunga) is situated at a distance of 100 steps from the monastery (Dera) of Shri Bhaini Sahib, where Sat Guru ji meditated in solitude.

S.Heera Singh Sakraudi, the leader of the staunch devout group delivered a forceful speech saying that it was one more case of injustice by the British Government and after offering the prayer, he along with his 104 companions, left for Malerkotla on 13th January,1872 A.D. to set the butchers right there. After bidding good bye to Satguru ji and cursing the butchers, their group reached Malaudh passing through Sahnewal Laton, Katani, Payal and the village Rabbon. They had hoped that they should get weapons and horses from S.Badan Singh, which would be helpful at the time of the attack at Malerkotla. S.Badan Singh had asked Satguru ji at the time of receiving mystical hymn (Naam) and requested him if he could render any service to Satguru ji. S.Heera Singh who was sitting near by, began to say,'We shall tell you when the proper time comes'. On the way, S.Heera Singh thought of taking the help of weapons etc. from S.Badan Singh with this hope, he reached Malandhi. But he backed out of his promise, seeing the rude behaviour of the British Government towards the Namdharis. So, he declined to provide any type of help to the Namdharis. S.Heera Singh and S.Badan Singh had a hot talk. From hot words, they came to blows, causing death to Munshi Qazi, Nabi Baksh and Butta Coachman were killed, S.Badan Singh and S.Nihal Singh were injured. Among the Kukas, S.Nand Singh, S.Attar Singh, S.Charhat Singh were killed and four Kukas were injured. The injured ones were:- S.Bhagwan Singh son of S.Ram Singh, S.Gian Singh son of S.Dula Singh, S.Thamman Singh Son of

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S.Albel Singh. All these three were the resident of Patiala and the fourth one was S.Mehar Singh Son of S.Gulab Singh of the Village Aliwal, District Jalandhar. Here the Kukas got only three swords, one double-barreled guns, two mares and a horse.

Here Satguru ji sent Suba Lakha Singh, to Sahnewal. The police officer did not pay attention to him, so he went to Ludhiana to give information, where he informed the Deputy Commissioner of Ludhiana that some rebel, staunch and emotionally devoted Namdharis were going to Malerkotla to attack. So, he (D.C.) must make the necessary arrangement. Their (Kuka's) names were informed:- S.Lehna Singh son of S.Mahtab Singh, S.Heera Singh, S.Anup Singh, S.Udham Singh, S.Nand Singh of the village Handiaya (ਹੰਡਿਆਏ), S.Joga Singh, S.Waryam Singh, S.Bhag Singh of the village Mehraj, S.Narayan Singh of the village Rarh (ਰੜ੍ਹ), S.Sobha Singh, S.Surjan Singh, S.Gian Singh and S.Ram Singh of the village Bullheera. The Deputy Commissioner arrested Suba Lakha Singh instead of making some arrangement.

From here, early in the morning next day this group attacked the slaughter-house situated in the street of Chiri Maran (ਚਿੜੀ ਮਾਰਾਂ) at Malerkotla. Those who tried to challenge and face them, were killed. Many people preferred to save their lives by fleeing. The cows were set free after cutting their ropes and the Kukas came in front of the Police-station situated in the Qila Chowk, Malerkotla raising the victorious slogans. There eight constables and the Police Officer succumbed to their deep wounds and fifteen constables were injured. Among the Kukas, seven Kukas became martyrs and two Kukas were injured. From here the group of Kukas reached the wasteland of Bhudan (ਭੂਦਨ) passing by the village Rarh, where an officer Samund Khan (who was well-reputed brave warrior) laid silge with some of his constables around Kukas from behind. He shouted loudly and challenged the horse-rider

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S.Heera Singh Sakraudi to come in front of him and fight like a brave man. S.Heera Singh pulled the rein of his horse, turned it towards the Dafedar and challenged him to hit him first.

Bhai S.Heera Singh tried to check the blow of Samund Khan because he did not have shield in his possession, as a result he lost his left wrist. Then S.Heera Singh gave such a severe and fierce blow of his sword that the Police Officer's head fell down like a pumpkin on the earth. Seeing the Police Officer beheaded, his associate constables took to their heels here and there in all directions. Nobody wants to put his own life at risk. S.Heera Singh tied wounded wrist with the towel tightly. Under his leadership, this group went towards the well of the village Rarh raising the victorious slogans, sitting there the wounds of the injured persons were bandaged S.Heera Singh put his wounded wrist in the boiling oil and fried it. The rest of the Kukas began to cook food (Langar). In the mean time, S.Attar Singh, the Numberdar of the village reported about the of Kukas to the Police-station of Sherpur. As soon as the Deputy administrator (Naib Nazim) Niaz Ali heard the report, he reached the well along with his three constables at 3 P.M.

Addressing the group, S.Heera Singh began to say, 'We do not intend to pick-up a quarrel with the police. We have accomplished our task for which we have come. Now we have to go to the Police-station peacefully. Now it will be the time of martyrdom. So, those who do not want to side with us, can go to their houses with great pleasure, the remaining ones must get ready to go along with these constables.'

The administrator agreeing with the Singh Sahib said, 'O.K. Those who want to go should do so. We shall not say anything to them.'

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S.Heera Singh collected all the weapons of his companions and placed in front of the Police-officer and went with him.

Raising the victorious slogans, 68 emotionally surcharged and staunch devotees (Kukas) surrendered themselves before the police reaching the village Sherpur. Among them, there were two mothers, Mata Ind Kaur and Mata Khem Kaur. The police-officer, put them in the fort. The next day, these staunch and dedicated followers were brought in bullock-carts to the unfertile land near Jamalpur. 750 constables and nine cannons had already been sent for the help by the rulers (Maharajas) of Nabha, Sangrur and Patiala. Out of these, two cannons were set aside for the security of the army, the regiments and the remaining seven cannons were kept for the Namdhari culprits. Mr.Cowan the Deputy Commissioner ordered to kill them with the cannons the same day (on 17th January, Wednesday) without waiting for the response of Sir T.D.Forsyth, the Commissioner of Ambala and even without holding any trial. The arrested Kukas were asked their last wish.

According to 'Satguru Bilas' S.Heera Singh was ahead of all. He began to say, 'If Sammad Khan has any son. Where is he? Send for him'.

Two boys came. He put his hand on the heads of those boys and spoke, 'Only Sammad Khan was the Pathan, the rest of all are the people belonging to the low caste weavers. Those who want to offer them one seer (about one kg.) of the flour can do so. They are the sons of the Pathan.'

It is a high example of the conduct and character of the Namdhari Gursikhs. Praising the brave warrior Sammad Khan Pathan, S.Heera Singh appealed to the rulers that the upbringing of his sons must be looked after. The second wish was that they should be allowed to have a bath in this pond, which was accepted readily. Though it

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is not easy, comfortable to bathe in the pond in the severe and inclement cold weather of January, yet those Kukas were used to have bath early in the dawn in the cold water. These Kukas came out of the pond after having bath raising slogans. They started towards the fixed cannons reciting this hymn (Shloka) of KabirJi in high-pitched voices Kabir says:- 'My mind feels happiness in death which frightens the whole world. one gets full bliss after one meets death'. Kabir says: 'The whole world meets death, yet no one knows how to die gracefully. Those who die thus, become immortal.'

Each Kuka stood erect like an arrow in front of the seven fixed cannons. In this way 49 Kukas were assassinated and were made martyrs by seven cannons seven times. The incident that occurred the next day is written below. Among the next seven Kukas, one Kuka Bhai Waryam Singh of the Village Phul Maraz was short-statured. So, the gunner was just going to lower the cannon. Bhai Waryam Singh began to say, 'Wait for a while'. From the nearby wetland, (because it had just rained two days ago) he brought some dry stones and keeping the second stone under his feet, he began to say. 'O Britisher, now ignite your cannon'

The cannons could not frighten the emotionally surcharged sacrificing for the sake of the beloved one's humble cottage and the living martyrs of Satguri ji. The beloved sons of the mothers laid down their lives cheerfully for the freedom of the country.

The fact is that the way the Kukas achieved martyrdom with joy, their example is unique and matchless in the history of the world.

One more strange incident occurred there. It was like this:- The news of the murder of the Kukas with the fixed, cannons had already been in circulation in the adjoining villages like the wild fire. Those people who were idle and unemployed had gathered there to enjoy the fun,

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who were witnessing all this with amazement. There were also some families having sympathy with the Kukas. S.Charhat Singh chana's twelve year old son Bishan Singh chana was also present there with his mother, who could not put up with what he saw. A constable ran after him and caught him when he (Bishan Singh) got his arm free from the hold of his mother, Mr.Cowan's wife got the captured boy liberated from the hold of the constable. The innocent boy looked very handsome in his white dresses.

Mr.Cowan order to kill the boy, but it is said that Mr.Cowan's wife beckoned to the constable not to kill the boy and looking at her husband, she requested him to release the boy because that unblossomed flower had neither seen anything about the way of the world nor was he a criminal.

Mr.Cowan began to say, 'All right, I shall set him free if he says that he is not a Kuka or he is not a Sikh of (Satguru) Ram Singh.'

Mrs.Cowan called the boy's mother with a gesture. She asked the boy through the interpreter the reply of the question asked by Mr.Cowan. Then the Bishan Singh chana replied that he would answer the question in Mr.Cowan's ear.

Being a priest, Mr.Cowan had long beard. Hardly had Mr.Cowan bent a little to listen to the answer of his question, when Bishan Singh Chana found a suitable time and caught hold of Mr. Cowan's beard in a fit of rage, Mr.Cowan did his best to free his beard, but Bishan Singh gave such a jerk that Mr.Cowan fumbled badly. He was in a fix to know what to do. Seeing this, a constable standing nearby told that the off springs of the serpent were also poisonous. Thereupon, he severed both of his hands with the sword and then beheaded him (Bishan Singh). Next day, on 18th January, the remaining sixteen Kukas were also blown up with the cannons. Now this uncultivated land is called 'The uncultivated Land of the Kukas'.

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The two women Khem Kaur and Ind Kaur were handed over to the soldiers, who imprisoned them in the fort of Bahadurgarh for two years. Though this movement got a big set back due to these cases of martyrdom, yet the feelings of the patriotism and self-confidence of the Kukas remained in high spirits.

The History of independence of India gives the testimony to the fact that the Kukas are matchless for the sake of their country, religion and nation. Though the onlookers were only fun-loving people, yet an old man was heard saying to another old man that the bravery, fearlessness and the sacrifice of the Kukas at present would surely bear fruit. Those proud mothers are great, who have given birth to these valiant sons. The Indians should never forget these martyrs. The Namdhari Gursikhs cremated them (martyrs) with respect.

Satguru Ram Singh had already sent the report about the emotionally surcharged and staunch Kukas to the government through S.Lakha Singh Suba lest the British Government should blame them as criminal. On the other hand, the full information about the emotionally intoxicants was reaching Satguru through S.Sahib Singh.

Satguru Ram Singh reached Malaudh along with Subas named S.Kahn Singh, S.Jawahar Singh, S.Khazan Singh, S.Joga Singh, S.Sahib Singh riding on their horses at the invitation of Mr.Cowan, the Deputy Commissioner on 16th January, 1872 A.D. Mr.Cowan, the Deputy Commissioner, while talking with Satguru Ram Singh briefly told him that he (Satguru Ram Singh) would be called at Ludhiana, if it is necessary. He allowed Satguru ji to go back.

Starting from here, he stayed at Bhai Bela Singh's house in the village Siarh (ਸਿਆੜ੍ਹ). Next day, on 17th January in the afternoon, the sound of the cannons was heard in the village. Satguru ji spoke with heavy heart

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that these cannons were ignited at his beloved emotionally dedicated intoxicant Gursikhs. In the state of serious mood, Satguru ji began to recite the Swawaiya uttered by Shri Guru Gobind Singh ji 'O Lord (God)! Give me this boon that I may never hesitate from doing the noble deeds'. Some Gursikh offered Satguru ji a bowl of milk to drink. While returning the bowl of milk to that Gursikh, he told the Gursikhs that not to speak of milk he did not feel drinking even water that day. The same day, he came back to Bhaini Sahib in the evening.

Mr.T.D.Forsyth, the Commissioner held a court and gave two thousand rupees as cash reward to about 100 Government associates (the traitors of the country) from the treasury of Malerkotla. Their reference is written below which is available in History:

1. Niaz Ali-Naib Nazm, Patiala RS.1000/-
2. S.Punjab Singh-A Courtier RS.300/-
3. S.Jaimal Singh-An informer RS.200/-
4. Mastan Ali- RS.100/-
5. S.Uttam Singh-Police Inspector Rs 50/-and some land
6. S.Rattan Singh- Rs 50/-
7. S.Gulab Singh- Rs 50/-
8. S.Partap Singh- Rs 50/-

The British Government sent letters of thanks to the Maharaja of Nabha, jind, Patiala for sending the military assistance and Cannons. Dr.Fauza Singh writes in his book 'Kuka-Movement' about the living martyrs of Malerkotla:- 'They fought like the gallant warriors, they presented themselves for the imprisonment like the brave warriors and they attained martyrdom like the brave warriors'.

Under the patronage of Satguru Jagjit Singh, the uncultivated land of the martyrs was searched at

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Malerkotla after the span of 83 years and on 17th and 18th January, 1955 A.D. the religious ceremonies were started to commemorate the memory of the great martyrs.

Through Mistry Kulwant Singh, the nature of Jamalpur, a Muslim informed the Namdhari institute narrating the eye-witness account. A very beautiful and pleasant memorial of the martyrs is constructed here at Malerkotla in the land measuring 12 acres. Crossing the main gate, four old cannons are placed in front of the spacious hall. It is said that the Kukas were blown up with such cannons, which have been taken from the Maharaja of Patiala later on.

There is a library adjoining a museum. A 66 feet high double-edged sword having holes of various sizes is erected in the memory of those 66 gallant martyrs at the spot of the assassination of the kukas. The hole stand witness to the ages of the brave martyrs. According to the administrators the plate of the stainless steel will be coated on it (double-edged sword) and there will be electric light for illumination. It is estimated that the amount of about 14 Lakh rupees will be the expenditure. A beautiful hall is being constructed beneath it. On one side, there are residential rooms for Satguru ji. The marigold flowers are blooming all around with full swing. The seeds of these flowers are famous in remote places.

Now every year, on 17th and 18th January, big religious Diwans are held in the memory of those brave warriors. We salute several times those gallant warriors, who laid down their lives for the freedom of the country and the nation at large. Blessed are those mothers who gave birth to those warriors. The entire life of the faithful and the hard-determined martyrs will be a source of inspiration to the coming generation. It is our paramount duty to preserve the contribution the martyrs, their noble deeds and hand over the same to the coming generation.

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Knowing the gallant martyrdom of these revolutionary Kukas, love, firm faith for their country and nation, the British Government had noted down in their confidential record, 'A Kuka never tells a lie, he never uses any intoxication and Kuka can never be faithful to the British Government. A Kuka never receives the blow of the gun-shot at his back and receives the blow in his chest right from the sword to the cannon'.

The Government employees executed this incident without any prior permission or approval. That is why, Mr.Cowan was dismissed from the service and sanctioned 300 rupees per month and Mr.Forsyth was transferred. The detailed reference of the Namdharis who attained martyrdom on 17th January, 1872 A.D. is given below:

No	Name	Occupation	Village	State	Present Tehsil
1.	Hira S. Grewal	Landlord	Sakraudi	Patiala	Bhawanigarh
2.	Lehna S.Grewal	-do-	-do-	-do-	-do-
3.	Mit S.Sanghar	Ravidasia	-do-	-do-	-do-
4.	Bhoop S.Chauhan	Hairhi Rajput	Dialgarh	Nabha	-do-
5.	Attar S.Urf Nikka	Yadav	-do-	-do-	-do-
6.	Fateh S.Bahmania	Weaver	Katuwalian	Patiala	Dhuri
7.	Attar S.Bamania	Weaver	Katuwalian	Patiala	Dhuri
8.	Sada S.Chana	Ramgarhia	Rurgarh	-do-	-do-
9.	Hamman S. Chana,	-do-	-do-	-do-	-do-
10.	Bisan S. Cana	-do-	-do-	-do-	-do-
11.	Gurdit S. Dhaliwal	Landlord	-do-	-do-	-do-
12.	Hira S. Dhaliwal	-do-	-do-	-do-	-do-
13.	Narain S.Dhaliwal	-do-	-do-	-do-	-do-

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No	Name	Occupation	Village	State	Present Tehsil
14.	Attar S.Dhaliwal	-do-	-do-	-do-	-do-
15.	Gurmukh S.Bagrhi	-do-	Pharwahi	Malerkotla	-do-
16.	Bela S.Bagrhi	-do-	-do-	-do-	-do-
17.	Bhoop S.Bagrhi	-do-	-do-	-do-	-do-
18.	Kharak S.Bagrhi	-do-	-do-	-do-	-do-
19.	Narain S.Lohat	Ravidasia	Rangian	Patiala	-do-
20.	Narain S.Sandhu	Landlord	Barnala	-do-	Barnala
21.	Sham S.Urf Natha	-do-	-do-	-do-	-do-
22.	Rattan S.Bajwa	-do-	-do-	-do-	-do-
23.	Ktar S.Jawanda	-do-	Dhanaula	Nabha	-do-
24.	Jaimal S.Matharu	Ramgarhia	Kanjhla	Patiala	-do-
25.	Bir S.Sekhon	Landlord	Moom	-do-	-do-
26.	Waryam S.Sekhon	-do-	-do-	-do-	-do-
27.	Sujan S.Bhangoo	-do-	Falerha	-do-	Sunam
28.	Kharhag S.Naihal	-do-	Gagarhpur	Jind	Sangrur
29.	Prem S.Nainhal	-do-	-do-	-do-	-do-
30.	Dhian S.Gill	Landlord	Chak Kukian	Malerkotla	Malerkotla
31.	Kahn S.Deogun	Ramgarhia	Sangowal	Ludhiana	Ludhiana
32.	Sher S.Mander	Landlord	Diva	-do-	-do-
33.	Hamam S.Giljhali	-do-	Dhamote	-do-	-do-
34.	Deva S. Grewal	-do-	Lohgarh	-do-	-do-
35.	Uttam S.Virk	-do-	Rurhka	-do-	-do-
36.	Charhat S. Virk	-do-	-do-	-do-	-do-
37.	Suhel S.Chauhan	-do-	Lehra	-do-	-do-

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No	Name	Occupation	Village	State	Present Tehsil
38.	Parsa S.Dhillion	-do-	Gurusar	Nabha	Phul
39.	Harnam S.Bhular	-do-	Mandi kalan	Jind	-do-
40.	Prem Singh	Ravidasia	Peer da kot	Ludhiana	-do-
41.	Mahan S.Dhillion	Lanlord	Chaooke	-do-	-do-
42.	Jiwan S. Dhillon .	-do-	Ballo	-do-	-do-
43.	Dhiya S.Rehal	-do-	Bhadalthuha	Nabha	Amloh
44.	Rattan S.Rehal	-do-	-do-	-do-	-do-
45.	Gujjar S.Gill	-do-	Haripur	-do-	-do-
46.	Jawahar S.Chahal	-do-	-do-	-do-	-do-
47.	Kishan S. Bhullar	-do-	-do-	-do-	-do-
49.	Nidhan Singh	-do-	Sadak	Ferozpur	Sadak
50.	Harnam Singh	-do-	-do-	-do-	-do-

Martyed in January 1872 A.D.

No.	Name	Occupation	Village	State	Present Tehsil
1.	Anup S.Grewal	Landlord	Sakraudi	Patiala	Bhawanigarh
2.	Waryam S.Chauhn	Herhi Rajput	Dialgarh	Nabha	-do-
3.	Albel S.Mahal	Landlord	katu Balian	Patiala	Dhuri
4.	Jawahar S.Mahal	-do-	-do-	-do-	-do-
5.	Roorh S.Lotey	Ramgarhia	Maloo Majra	-do-	-do-
6.	Bhagat S.Dhade	Landlord	Kanjla	-do-	-do-
7.	Bela S.Burjiey	Weaver	Rabon Uchi	Ludhiana	Payal
8.	Sobha S.Burjiey	-do-	-do-	-do-	-do-

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No.	Name	Occupation	Village	State	Present Tehsil
9.	Sujan Singh	Ramgarhia	-do-	-do-	-do-
10.	Sewa S.Tiwana	Landlord	-do-	-do-	-do-
11.	Hira S.Kainth	Tailer Master	Pibon	Nabha	Phul
12.	Waryam S.Sidhu	-do-	Mehraj	Ferozpur	-do-
13.	Kesar S.Gill	Landlord	Gill	Nabha	-do-
14.	Sobha S.Rehal	-do-	Bhadalthuha	-do-	Amloh
15.	Shiam S.Chahal	-do-	Joga	Patiala	Mansa
16.	Hakam S. Dhillon	-do-	jhabal	Amritsar	Tarntarn

Martyred in Malerkotla

No.	Name	Occupation	Village	District	Place of Martyr
1.	Nand Singh		Hundiya	Sangrur	Malaud
2.	Charhat S. Chana		Roorgarh	-do-	-do-
3.	Udham Singh		Hundiya	-do-	Malerkotla
4.	Ram Singh		Blarhi	-do-	-do-
5.	Vajir S. burjia	Weaver	Rabon	Ludhiana	-do-
6.	Natha Singh Jhit		-do-	-do-	-do-
7.	Jagat S. Sidhu		Ganji	-do-	-do-
8.	Kahn Singh		Birh	-do-	-do-
9.	Narayan Singh		Mansa	-do-	-do-
10.	Narayan Singh		-do-	-do-	Waist land of Bhuthan

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MALAUDH

Martyred at Malaudh on 14th January	2
Martyred at Malerkotla on 15th January	7
Injured during battle and got martyrdom on 15th January at Malerkotla	1
On 17th January blown-by-cannons	49
On 17th January killed by swords at Malerkotla	1
On 18th January blown by cannons	16
Injured of Malaudh sent to Kalapani but did not return	4
Total Martyrs	=80

[Note:- *The above-mentioned list of the martyrs has been finalized along with the list provided by Bib Surinder Kaur, Suba in a meeting in which S.Jaswinder Singh Historian, S.Harpal Singh Sewak, S.Tara Singh Anjan and S.Bhagwant Singh took part.]*

The British Government viewed Satguru Ram Singh as the religious leader who could herald the revolution in future. That is why, it wanted to send him out of the Punjab as soon as possible. About the action that Mr.Forsyth suggested to the British Government, in that information was written like this, 'I have given significance to the fact that the Namdhari leader (Satguru) must be sent out of the Punjab as soon as possible to maintain peace, law and order first in the District and then in the entire country. So, he must be sent to Allahbad for the purpose of security till the Government takes its decision It will be the most serious danger to let such person remain independent. One the one hand, the kings sycophants, landlord chiefs, government employees and priests of Gurdwaras and temples in the Punjab were exposed, on the other hand, in the Parliament of London also, there was too much uproar about the rider of the Chinese mare.'

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Generally, Satguru ji liked to ride only on the Chinese mare. S.Mangal Singh Bishan Puria, the relative of the Maharaja of Patiala had presented him a beautiful mare, after getting the sacred chant (Naam) and becoming his disciple. In this way, his devoted Namdhari Gursikhs called him 'The Chiniwal Patshah.'

Satguru ji was not merely the religious person of the Kukas in the eyes of the British Government, but his political intentions were also dangerous for the British Government. Though no direct, clear evidence pertaining to his link with the attacks of the Kukas was found against Satguru Ram Singh, the founder of the war of independence, the creator of the Namdhari movement and the organizer of the Non-Co-operative Movement, yet the order of th exile was announced under the Bengal Regulation No. 3 in 1818 A.D. It is true that might is right.

Soon after the formation of the Namdhari organization the government began to have strict vigilance over the Kukas looking upon them as rebels. It (vigilance) remained in force till the attainment of independence. No Kuka could move from one place to the other without the permission of the police. The Namdharis always continued to oppose the British Government.

The Exile of Satguru Ram Singh ji

In the history of the world there are several instances when emperors, kings, rulers of their period got some saintly person and God-fearing faqir assassinated in full view of the public whenever they felt some kind of fear or danger to their power so that nobody could dare to walk on their path. During the Muslim period, the fifth Guru, Arjun Dev ji, Shri Guru Tegh Bahadur ji and the Sufi faqir Samrad were tortured to death. During that period, no mercy was shown even to his sister, brother or father in order to enthrone himself as a ruler. Realizing

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the similar danger, the British Government also acted upon the same tested and tried plan.

On 17th January, 1872 A.D. Wednesday in the evening, Mr.Belly, the Police Inspector of Ludhiana accompanied by the constables of 30th Gorkha platoon and the Station House Officer, S.Gulab Singh came to Shri Bhaini Sahib to arrest Satguru Ram Singh. The village was put under the siege. The entrance and exit of any person in the village was stopped. The news of the siege of the police spread in the whole village like the wild fire in no time. The people of the adjoining area began to throng in the street. In the twinkling of an eye, the place was over-crowded.

The S.H.O.,S.Gulab Singh announced the government order to Satguru ji and asked him to accompany them. When the people gathered there in the street, came to know about this news, all were panic-stricken. The people in the form of congregation became emotional and they began to speak with one another with tearful eyes.

Mr.Belly asked Satguru Ram Singh, 'How will you preach now? '

His reply was, 'I have created Ram Singh in every house, the ember of patriotism which I have ignited will not be extinguished even by your full force rather it will continue to burn even more. With the passage of time, you will have to leave India saving yourself from the burning flames.'

Satguru ji had covered himself with the same small black blanket, which Bibi Karmo had presented him. The constables ordered the people gathered there in the street to move back and stand there.

Satguru ji got himself ready to go to Ludhiana. He rode on the bullock-cart and raised the slogan of Sat Sri Akal uttering the hymn, 'The rivers are separated with the

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surging the flow of water, union can only be possible, with the grace of God. Every era fills the sweet poison, who knows the spiritual person.'

Before his departure, Satguru Ram Singh spoke, 'Obey the Britishers, make no lame excuse, don't be disheartened, remain true to faith, sing the hymn (remain busy in worship). Get the Karhah Parshad cooked worth eleven and a quarter rupees and distribute to all and all must get back to their own houses. I shall return soon.'

'Nobody can erase God's writ. It is very powerful. The person who accepts God's writ, is a great person.'

On 17th January, at night, he ascended on the bullock-cart along with his Subas S.Sahib Singh, S.Jawahar Singh, S.Lakha Singh and S.Nanu Singh, (personal attendant) etc. under the supervision of the soldiers from Shri Bhaini Sahib, Bhai Gurdit Singh was ordered to drive the bullock-cart. All of them were sent to the fort of Allahabad (Prayag Raj) on 18th January, 1872 A.D. at 4 A.M. along with 25 soldiers of the Gorkha Platoon from the Railway Station Ludhiana under the supervision of Mr.Jackson.

1. Satguru Ram Singh and his personal attendant Bhai Nanu Singh were imprisoned in Calcutta on 10th March and then they were exited to Rangoon (Burma) on 16th March through a ship so that he (Satguru Ram Singh) might not have any contact with his Namdhari Gursikhs. Nobody would be there to guide them. There would be no bone of contention at all. Thus, their movement would come to an end gradually. At the same time, his personal attendant S.Nanu Singh was sent with him (Satguru Ram Singh) in Rangoon.

2. S.Brahma Singh, S.Lakha Singh and S.Jawahar Singh were sent to Maulmeen State (Lower Burma).

3. Kahn Singh and S.Sahib Singh were sent to Aden (Arabian country).

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4. S.Roorh Singh, S.Malook Singh and S.Paharha Singh were sent to Aseer Garh, Bombay (now Mumbai).

5. Mann Singh and S.Hakam Singh were sent to the fort of Chunar (ਚਨਾਰ) (U.P.). S.Mangal Singh was set free on the recommendation of the Maharaja of Patiala.

In the absence of Satguru ji, Shri Bhaini Sahib became a deserted place. He took away the hustle and bustle of the village with himself. At last, 4 Gorkha military soldiers searched the monastery (Dera) of Satguru ji at Shri Bhaini Sahib under the supervision of Col. Belly on 18th January. The Numberdars of the adjacent villages were also present there. The weapons which were found out there were:- 36 axes, some Chakkars, 6 choppers (battle-axes) two big knives, several sticks, one thousand and five hundred rupees, gold and silver ornaments. All these articles were packed in a box and sent to Ludhiana, still there is no information available about all this. The shop was locked and 172 men, women and children were brought to Ludhiana walking on foot. Since that day a cruel police-post was set-up in front of the gate of the Gurdwara Shri Bhaini Sahib, which remained posted there continuously for 50 years.

Later on, all except some attendants and subas S.Buth Singh's family were turned out of Shri. Bhaini Sahib. At first, in Rangoon Satguru Ram Singh was kept in a double-storeyed building behind the Central Jail and adjoining the European Ward and the Female Ward. There was a well near the building. Satguru ji used its water for his personal needs. The government had also provided him a cow. On his complaint of scorching heat in the house, he was sent to a spacious bungalow. It was the same historic bungalow, where the last emperor of Delhi, Bahadur Shah was imprisoned after the failure of the mutiny of 1857 A.D. Bahadur Shah Jaffar expired in the same place in November, 1862 A.D. His Beghum Zeenat Mahal lived in the bungalow there upto 1866 A.D.

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and later on, she began to live in a house near the tomb of her husband. The government set-up a Post-Office of the cantonment area in that vacant bungalow. It was again vacated and Satguru Ram Singh was put under confinement.

There was a Notice-Board fixed outside the bungalow, in it was written in Punjabi and English that nobody should stand within the vicinity of this bungalow, neither should throw anything inside nor pick up anything thrown from inside. The offender of this order could be sentenced to seven years imprisonment. The signature of the Home Minister was put below.

This bungalow was situated in the Wilez Road, its front portion was on the roadside and in the western direction. In this bungalow, four spacious rooms, one bathroom and a kitchen were constructed. All around the bungalow, leaving 27 feet space, there was an iron-fence measuring 8'-6' high for the security purpose and further 5 feet deep ditch was dug ahead of the fence outside the ditch, except some space for the security staff to walk, there was high wall all around and its four corners, there were small rooms for the residence of the security staff. There was a market road in the northern side of the bungalow and on the other side, there was the main-market of the area of Rangoon, Cantt. Now a days that market is no more in existence. Sitting in the verandah in the first floor, one could easily see the people's movement here and there. Sitting here Satguru Ram Singh gave a glimpse to the Namdhari Gursikhs who had come to see him. Though there was strict vigilance around the bungalow, yet the Gursikhs entered even inside on getting the gestures of Satguruji.

The Govt. had provided him a buggy and allowed him to visit outside the bungalow for a certain period and area. A sergeant was also on duty with the buggy for supervision. Though the common people were not

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allowed to walk inside that Wilez Road, yet the Namdhari Gursikhs hid themselves behind the trees. While waiting for Satguru ji in the way, the devoted Gursikhs could see him and many times they used to exchange messages speaking loudly.

The Non-Cooperative Movement which he (Satguru Ram Singh) had started against the British Government, had upset the government. He was sent to Rangoon to get rid of this fear and some subas were sent to the different jails. Hearing this unjust decision, his devoted followers were greatly grieved. It was very hard and painful to bear the pangs of separation by the people. But they were helpless. There was no other alternative. The names of the Gursikhs who went to Burma to see Satguru ji, are written below (which are mentioned in 'Satyug Basant' edition No. 2049 and on page 18):

1. S.Darbara Singh Raipur.
2. S.Naina Singh Muhana.
3. S.Mihan Singh Sarali.
4. S.Bhagwan Singh Amritsar.
5. S.Narayan Singh.
6. S.Jeeun Singh Sarhali.
7. S.Subeg Singh.
8. S.Kupal Singh.
9. S.Sarmukh Singh.
10. S.Harnam Singh.
11. Smt. Chand Kaur.
12. S Tahil Singh Saikjwan.
13. S.Subeg Singh Muhana.
14. S.Baghel Singh Narli.
15. S.Lal Singh Latana.
16. S.Bihari Singh Ghungrali.
17. S.Luhara Singh Ghungrali.
18. S.Sunder Singh Ghungrali.
19. S.Harnam Singh Nathana.

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20. S.Sunder Singh Klari.
21. S.Khushal Singh Narangwal.
22. S.Mastan Singh.
23. S.Hari Singh.
24. S.Sahib Singh.
25. S.Gouda Singh Abloo.
26. S.Gurdit Singh Amritsar.
27. S.Kirpal Singh Amritsar.
28. S.Sada Singh Amritsar.
29. S.Mehar Singh Uba, Patiala.
30. S.Rattan Singh Uba, Patiala.
31. S.Daya Singh Uba, Patiala.
32. S.Wasaba Singh Santu Nagal.
33. S.Ala Singh Santu Nangal.
34. S.Mlab Singh Santu Nangal.
35. S.Sunder Singh Cheema.
36. S.Bhagwan Singh Sakraudi.
37. S.Mtab Singh Sekhwon.
38. S.Hira Singh Mandaur.
39. S.Ram Singh Langhia.
40. S.Mehar Singh Langhia.
41. S.Takhat Singh Ghungary.
42. S.Man Singh Mandaur.
43. S.Ishar Singh Mandaur.
44. S.Narayan Singh Phillaur.
45. S.Uttam Singh Jharmarri.
46. S.Avtar Singh Narli.
47. S.Phula Singh Narli.
48. S.Gulab Singh Hola Wali.
49. S.Harnam Singh Moro.
50. S.Kahn Singh Burj.
51. S.Natha Singh Ghakrhi.
52. S.Sobha Singh Khudpur.
53. S.Hira Singh Badrukha, Sangrur.
54. S.Dhan Singh Gumti.
55. Smt. Pratap Kaur Gumti.
56. S.Lal Singh Gumti.

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57. Sham Singh Sarhali.
58. S.Naina Singh Wirah
59. S.Jiwan Singh Sarhali.
60. S.Ala Singh Ubo.
61. S.Bahadur Singh Ubo.
62. S.Jagat Singh Narli.
63. S.Kahn Singh Thatha.
64. S.Samunder Singh Khotey.
65. S.Sharm Singh Laluanna.
66. S.Narayan Singh Rodey.
67. S.Mani Singh Mysar Khanna.
68. S.Gurdit Singh Bhasorh.
69. S.Aroorh Singh, Amritsar.
70. Baba Waskha Singh Bhoma Wadala
71. S.Bhagwan Singh Arhbangi.
72. S.Harnam Singh Mandi.
73. S.Kaka Singh Fathewala.
74. S.Moola Singh Fathewala.
75. S.Mastan Singh Gayian.
76. S.Khan Singh Chuni.
77. Baba Jodh Singh Chuni.
78. S.Ram Singh Chuni.
79. S.Sher Singh Chuni.
80. S.Narayan Singh Chuni.

It is known that Satguru Ram Singh was kept in Rangoon from 1872 A.D. to 1880 A.D. under very stern vigilance. Nobody could meet him without the prior permission of the British Govt. yet some devoted Namdhari Gurusikhs continued to go frequently to meet him after spending much money, facing ordeals and risking their own lives. Out of them, many followers were apprehended and they were given rigorous punishments. Most of them were thrown into the sea and they met their watery graves. S.Dhanna Singh of Gumti was arrested in 1880 A.D. He was throughly searched and two letters were found in his possession. In 1881 A.D. S.Meehan Singh Sarhali and S.Samund Singh were nabbed, while

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they were getting back after meeting Satguru ji and they were sent to Maulmeen Jail. Even then the letters which reached the Punjab, were preserved carefully by the Namdhari Gursikhs treating as 'Edicts' later on, the precious treasure was published by Satguru Jagjit Singh in the form of a book, which has been preserved respectfully in the library of Satguru Partap Singh ji. In these edicts very simple language has been used, which can be read and understood by everybody easily.

The British Government wanted to stop this process of letters. So, Satguru ji and his personal attendant Bhai Nanu Singh were shifted to the prison of Margoi island (Lower Burma) 200 miles away through a boat named 'Ananda' on 18th September 1880 A.D. later on, he was shifted even from there.

The Burmese Government informed the British Government telegraphically in 1885 A.D., '(Satguru) Ram Singh Kuka, the political prisoner has died of the disease dysentery on 29th November and he has been cremated the next day'.

Sant Inder Singh Chakravati had gone to Burma in 1935 A.D. An old Muslim who was on duty to keep watch on Satguru Ram Singh, has given the information about the prison to Chakravarti ji in this way, 'Satguru ji, got up early in the morning before the sunrise and worshipped God. One body was inside the bungalow and the other was outside the bungalow. At last, one midnight he put on the wooden-slippers, took a small pitcher-like pot (Gadwa) in, he came out of the bungalow taking a book in his hand and disappeared into the sea'.

Chakravati saw there that after sending him (Satguru Ram Singh) to Rangoon, the peepal-tree at Margoi near Maulmeen under which Satguru ji used to sit, the Burmese people burn candles even these days everyday and everybody goes there with bare feet.

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A Burmese man told Sant Inder Singh that Satguru Ram Singh has not passed away rather he had gone somewhere. Even now the Namdhari Gursikhs believe that Satguru Ram Sing is alive and he will come back (resurge).

He gives some examples, thus, in 1885 A.D. after disappearing from the prison, Sant Heera Singh went to a hill and saw Satguru Ram Singh there in 1892 A.D. A Gursikh Alim Singh was a District Engineer in Maulmeen (Burma). He and his companions had seen Satguru Ram Singh somewhere in 1886 A.D. It is said that they (S.Alim Singh and companions) gave a notice to the government and the newspaper about it, but nobody gave any response.

First of all, Sant Darbara Singh went to Rangoon to meet Satguru ji. Satguru ji had conversation with him and gave him a written edict, in which it was written, 'From today onward Budh Singh's name is Hari Singh. All must treat him as my successor. He is very calm, composed and Namdhari Sikhism cannot survive without him. He will keep Sikhism flourishing. He can forgive my excess. Nobody can forgive his excess.'

The Views of the Govt. Employees and other Historians about the Kuka Movement.

Mr.J.W.Macnabb, officiating ommissioner, Ambala

'I have come to know from the old papers that (Satguru) Ram Singh was looked upon as the saintly person, Guru Nanak Dev's successor or prophet (avtar), but now he is viewed in the form of the warrior Guru Gobind Singh'.

Now small landlords are joining this movement at the proper time, they will again become the supporters of the Khalsa rule (20th November, 1871 A.D.). (Satguru) Ram Singh does not have the personality of the ordinary

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faqir. You can see him along with half a dozen horse-riders, while several people are there at his disposal. He enters the Govt. camp gloriously like a king surrounded by his Subas who are beautifully dressed in white clothes.

(Satguru) Ram Singh is not a mere puppet in the hands of some clever people. Whoever saw him or talked with him would not have committed a mistake in seeing the stability of his wisdom and unshaken conduct. An ordinary person cannot have this great quality of self-control. He, further writes, The Kuka Movement is such a movement which should not be ignored by the government at all.

From the letter written on 18th January, 1872 A.D. 'I have realized that the Kuka leader (Satguru) Ram Singh must be exiled from the Punjab at once to maintain law, order first in the District, then in the whole state and the government should send him to Allahabad for the security purpose till the government takes the final decision about him.'

He further writes, 'It will be the most dangerous thing to let him remain independent.'

Mr.H.L.Griffin

In the same way, Mr.H. L. Griffin, Secretary to the Punjab Government has written a lengthy letter to the Secretary, Government of India, giving the detailed account: Lt.Governor is of the firm view that from the papers sent to the Government of India, it is evident that whatever basic ideals he may have, but now these ideals have assumed the form of the political class. He is the leader of such a sect, a unique leader who is the sworn enemy of the British force and who could re-establish the Khalsa rule according to his nature.'

Lt.Col.Mc. Andrew, D.I.G. Police

When he became first the disciple and then the owner of the monastery (Dera) of Guru Baba Balak Singh

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of Hazro, then the was a Mahant Ram Singh. Thereafter, then he was called Satguru. Now, he is called by the name of Satguru Ram Singh and now the people call him 'Satguru Sacha Patshah' out of sheer respect.

Sayyad Mohd. Lateef, Extra Asstt. Commissioner

The Kuka sect is the sect of the staunch saint. The principle of their education is the worship of God. They have high conduct and character. There is no ban on the widow-marriage. There is ban on the money in exchange of a daughter or a sister. They lay stress on moralistic life. They shun all types of intoxicants. The marks of their sect are woolen rosary straight turban and a stick. (Satguru) Ram Singh has a remarkable mental wisdom. He has attained name and fame among the Sikhs due to his nobleness and control of passion. The number of his followers has increased abundantly and his influence has also increased rapidly. (Satguru) Ram Singh and his disciples are not merely religious reformers, but they are also religious, moralistic preachers. Being in the dress of Guru, he (Satguru Ram Singh) gave shelter to the deep intentions of politics.

Mr.Cowan, Deputy Commissioner

Mr.Cowan, Deputy Commissioner, wrote a letter dated 21st January, 1872 A.D. 'Later on, whatever news were received, endorsed this view that there was the idea of a dangerous revolt, but it flopped, because this violent group made hasty action even some days before the completion of the arrangement by its leaders.'

The British Government has written in a file in May, 1878 A.D.: 'He (Satguru Ram Singh) is a very dreadful person, perhaps he is the most dangerous person in India at present and his correspondence should be checked at all costs.'

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Munshi Kanhaiya Lall

Though there was quite similarity between Jesus Christ and Bhai Ram Singh i.e. both of them were carpenters by caste. But Bhai Ram Singh was a bit educated and possessed some magical powers. That is why, he made thousands of disciples in a short span of time.

Dr.Rajender Prasad

The words of the first President of the independent India are worth-mentioning:- Guru Ram Singh ji looked upon independence also as the integral part of religion. The Non-Cooperative Movement which Mahatama Gandhi started so forcefully, Guru ji had preached it among the Namdharis about 50 years ago. There are five main things in his principles :-

1. Rejection of the government service.
2. Rejection of the courts.
3. Rejection of the government schools.
4. Rejection of the foreign clothes.

The refusal of such laws, which are against one's conscience.

Sardar Kapoor Singh

It is a true fact that there is no such person in the history of thousands of years except Guru Gobind Singh ji who had kept the aim of his life so high, also in high spirits, whose motive was to take the community, the public spiritually and socially to the top of progress. After Guru Gobind Singh ji, there was the glimpse of the personality of Satguru Ram Singh, who was the person having the bold soul (spirit) in India. It was natural that they (followers) began to look upon Satguru ji as the re-incarnation of Sri Guru Gobind Singh ji.

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The Founder of the Gaddar Movement
S.Sohan Singh Bhakna

'Satguru Ram Singh ji was a unique person. He made great sacrifices for the protection of the poor. Wherever there was tyranny, he took a cudgel against the tyranny. He wanted to spread peace in the world. He wanted a new system built on the basis of brotherhood and unity. Even today Namdhari sect is an embodiment of sacrifice, simplicity and brotherhood. All remain busy in honest hard manual labour and all eat their meals by distributing among themselves. One bows one's head seeing their devotion and love. He further writes later on that he (Sohan Singh Bhakna) took inspiration of the struggle of independence only from Satguru Ram Singh.'

The Founder of Azad Hind Fauz-Subhash Chander

'The country will always feel proud of the sacrifices made by the Namdharis under the flag of independence hoisted by Guru Ram Singh ji.'

Pandit Jawahar Lal Nehru

'No Indian can deny the greatness of the great hard labour which Shri Satguru Ram Singh ji made a quarter century ago from now to get his motherland liberated. The Congress has achieved the glorious success by adopting the path shown by him.'

Master Tara Singh, the Akali Leader

'After reading the biography of Baba ji, I am confident that after the end of the Sikh-Rule, he (Satguru Ram Singh) was one of the great men who raised the flag of Sikhism. First of all, he reminded the Sikhs about the forgotten Sikhism and with sincere love, he enabled the Sikhs again to be in tune with God's name and the scriptures, which they had forsaken before. He blended the Sikhs with Guru's ideals and he imparted the lesson of patriotism to the Sikhs by starting the Movement of Non-Co-Operation against the British Govt.'

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S.Jaswant Singh ji 'Jass' Writes

'Satguru ji's struggle for independence would certainly have achieved success, if among the followers of Satguru ji, some forgetful and Violent beloved disciples would not have committed some blunders under the sudden out burst of passion and breaking the limits of patience the History of India of the 19th century would have been quite different than the modern History'.

No man can match the Sikhs in laying down their lives for their religion and nation. From the studies of the government statistics which Dr.Pattabhi Ramaiyya made, we come to know that the contribution of the Sikhs in the struggle of independence is 77%, while the population of the Sikhs is not even 2%. In the independence of India, only 121 Indians were hanged to death, out of them, the percentage of the Sikhs was 77%. 2646 persons were awarded the life-imprisonment out of them, the Sikhs were 81%.

Punishment	Sikhs	Non-Sikhs	Total
Execution	93	28	121
Life Imprisonment	2147	499	2646
Murdered in Jallianwala Bagh	799	501	1300
Murdered in Budge budge Ghat	67	46	113
Murdered in Kuka Movement	91	All Sikhs	91
Murdered in Akali Movement	500	All Sikhs	500
Grand Total	3697	1074	4771

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The Brief Information about the Subas

On 12th April,1875 A.D. on the auspicious day of Baisakhi, Satguru Ram Singh ji laid the foundation of 'Namdhari Sant Khalsa' by baptizing the five chosen beloved ones offering them the Amrit prepared with the double-edged sword at Shri Bhaini Sahib. They could be recognized with the white, simple, smart dress and a woolen rosary around their neck. Soon these diligent, hard determined subas made amazing progress in religious, social, economical and political deeds. This movement became popular very soon because they (Kukas) followed the path of truth, they were true to their word and deed. They were embodiment of compassion, patience, self-restraint, mutual love and forgiveness. Their god-gifted virtues were sacrifice, service to the country and the nation, obedience of the Sikh principles, remaining within the constraints. The Non-Co-Operating Movement started by them upset the British Government.

The Namdhari Gurusikhs looked upon it as a game to lay down their lives cheerfully for the sake of their Guru ji. They were trustworthy, truthful and living martyrs. They were like the fluttering moths for the independence of their country. The Subas were appointed in the nook and corner of the whole country.

Their main functions were

To preach the principles of Guru ji, to recite the holy Granth Sahib and encourage others to do so, to baptize others and offer hymns. To make impartial decision in the cases of the Namdhari of their respective areas (regions) and to maintain peace. To collect one-tenth (1/10) amount for the community kitchens from the Namdharai Gursikhs. If any Gursikh disobeyed the Suba and acted against the principles of Gurmat, a complaint was lodged against such a person to Satguru Ram Singh ji and to make postal arrangements in his own area.

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1. Suba Jawahar Singh

He was born in 1822 A.D. in the house of his father, S.Dal Singh in the Village Bhai Ki Daroli, District Ferozepur. His father died when he was a child. In his age of adolescence, he got himself enrolled in the cavalry of the Sikh-Rule. He was upset on seeing the decline of the Sikh-Rule. Then he joined the Nirmala Saints. He studied the Vedas staying at Benaras (now Varanasi) for four years. He recited God's name in the village Badhani for some time, but he did not have the peace of mind. At last, he came in the company of Satguru Ram Singh ji at Shri Bhaini Sahib in 1860 A.D. And soon he became as precious as gold by the mere touch of the touch-stone.

Satguru ji appointed him Suba in 1865 A.D. and he began to preach in the District Ferozepur. He had also good influence in the area of Faridkot. At last, he was apprehended on account of the fake evidences in the bloody incident of Malerkotla on 18th January, 1872 A.D. He was sent along with Satguru Ram Singh ji and other Subas by rail and was imprisoned in the fort of Allahabad. Along with other prisoners, he was sent to Maulmeen (Burma) on 30th December. He expired there on 29th November, 1882 A.D.

2. Suba Kahn Singh Nihang

He was born in the house of the his father Natha Singh in the village Wadda Chakk, Malerkotla state in 1812 A.D. He cultivated with his father for some years. Then he got enlisted in the regiment of the Khalsa Force Naunihal Singh. He was stalwart and had good physique. So, he was soon promoted as sepoy-officer corresponding to sergeant (Havildar). During 1837 A.D. Bhai Ram Singh had also got himself enlisted in this very military regiment.

While going to Peshawar, his regiment halted at Hazro in 1841 A.D., Where he met Baba Balik Singh ji and started a new life after taking the Gurmantar from

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him. At last, leaving the service, he built a monastery at Malaud in the District Kangra and was pre-occupied in God's name.

He was decorated as a Nihang before joining the Namdhari Institution. Later on, with the order of Satguru ji, he c0ontinued to put on white or saffron-coloured head-gear like the Nihangs. That is why, he was addressed as 'Nihang' by all. After becoming Suba, he preached in the areas of Hoshiarpur, Ambala and Malwa. He had no direct link with the murder of the butchers, even then, the government awarded the sentence of exile knowing him as the worst shrewd and mischievous Suba. He was arrested on 18th January, 1872 A.D., sent to Allahabad prison from Ludhiana by train and thereafter, he was sent to the prison of Aden (Arabian Country) on 24th March, 1873 A.D. He was unwell there. The Jail Supdtt. sent him to Hazari Bagh (now in Jharkhand) for convalescence on 24th April,1875 A.D. Suba Sahib Singh, who was already arrested passed away on 10th June 1879 A.D. To save him from the feeling of solitude and shock of his companion's death, he was sent to the fort of Chunar on 25th May, 1880 A.D. At last, he was set free on 30th March, 1888 A.D., Keeping in view his old age. After his return, he lived at Shri Bhaini Sahib and then he went to Amritsar. He died there in 1897 A.D.

3. Suba Sahib Singh

He was the main personal advisor of Satguru ji. The British Government had declared him as the successor of Satguru Ram Singh, after his exile. He also traded in horses. Whatever profit he gained from the business, he donated in the community-Kitchens. He was also entrusted with the duty to look after horses. Being Satguru ji's trustworthy, Satguru ji had assigned him the task of the whole postal management. He was born in the house of S.Dyal Singh in the village Bangalipur, District Amritsar in 1834 A.D. In the unripe age of 9 years, he joined the group

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of Udasi Saints, who had halted in his village. For two years he moved with them from one place to the other, at last, he came in the patronage of Baba Balak Singh in 1859 A.D. and joined the Namdhari Movement. He accompanied Kahn Singh Nihang and S.Mangal Singh, Subas on their foreign tours to preach. Satguru Ram Singh appointed him Suba in 1866 A.D.

He was sent to Allahabad at the time of the bloody massacre of Malerkotla on 18th January, 1872 A.D. From there, he was sent to Aden on 24th March 1873 A.D. The climate of Aden was not suitable for his health. So, he became a victim to diabetes. Then he was sent to Hazari Bagh Jail on 23rd April, 1875 A.D., where he passed away in 1879 A.D.

4. Suba Lakha Singh

His responsibility was to manage the langar, monastery and animals, which he performed very satisfactorily. Satguru ji was very pleased at his service. He was born in the house of S.Rana Singh in the village Malaudh, District Ludhiana in 1836 A.D.

In his early youth, he enlisted himself as a Drill Instructor in Sherdil Regiment. When this regiment was disbanded, he got himself enrolled in Jalandhar Police. In 1860 A.D. he came in contact with Satguru Ram Singh. Such was the impact of Satguru Ram Singh that he tendered his resignation next year and reached Shri Bhaini Sahib for rendering services.

When some emotionally intoxicated and staunch Kukas left for Malerkotla from Bhaini Sahib to attack the butchers on 13th January, 1872 A.D., Satguru ji sent him (S.Lakha Singh) to Ludhiana to inform the Deputy Commissioner about the news of the emotionally surcharged and violent Kukas. In stead of taking any action, the authorities detained him there and sent him to Allahabad on 18th January, 1872 A.D. From there he was

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sent to Maulmeen Jail on 30th December, 1872 A.D. He passed away there in February 1903 A.D.

5. Suba Sudh Singh

He was born in the house of S.Ram Singh in the village Madhaura, District Amritsar in 1822 A.D. He became Baba Balak Singh's disciple and took the sacred chant in 1841 A.D. He was a person of gentle nature, humility, respecting everybody and exalted and highly spiritual saintly man. Then he came under the shelter of Satguru Ram Singh in Shri Bhaini Sahib.

After being appointed as Suba he preached Sikhism in the District of Ambala, the areas of Malwa and Majha. He lived in the village Sagri, District Amritsar for some time. Then he went to his village Madhaura, District Amritsar in 1872 A.D. He passed away there in 1892 A.D.

6. Suba Arurh Singh

He was born in the village Bangalipur, District Amritsar in the house of S.Dyal Singh ji in 1831 A.D. During the Sikh-Rule, he served in the army as a horse-rider for a short while. In 1860 A.D. he got sacred chant and then he became Suba. He went to Anandpur on the auspicious Hola Mohalla with Satguru Ram Singh. He was called 'The Big Brother' by the holy congregation. He preached in Amritsar District. He was arrested and sent to the fort of Aseer Garh on 19th January,1873 A.D., where he died in 1884 A.D.

7. Suba Mann Singh

He was born in the village Saidoki, District Ferozepur in the house of S.Makhan Singh in 1822 A.D. He got the sacred chant from Satguru Ram Singh in 1865 A.D. and was soon appointed Suba. The British Government instigated some Kukas of Hissar, Ferozepur, Who were on their way to Shri Bhaini Sahib and apprehended them after declaring them as rebels in 1869

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A.D. The British Government viewed him as having some link with that incident.

Bhaini Sahib in 1871 A.D. He was sent to Allahabad Jail along with the other Subas on 19th January, 1872 A.D. Further, he was shifted to the fort of Chunar on 1st December, 1872 A.D. He was released on 17th February, 1887 A.D. He passed away in 1909 A.D.

8. Suba Bhagwan Singh

He belonged to the clan of Ahluwalia and was the resident of the village Fattewal, District Amritsar. He was a good preacher. He was born in around 1826 A.D. and expired in 1905 A.D.

9. Suba Sarmukh Singh

He was born in the village Dhilwan, Nabha state in the house of S.Wadhawa Singh in 1834 A.D. Even after being appointed as Suba, he brought up his family by doing his hereditary profession of carpentery. He also lived in the village Lalluwal, Patiala state for some time. He expired in 1898 A.D.

10. Suba Giani Rattan Singh

He was assigned the responsibility by Satguru Ram Singh to settle the disputed of the Namdhari which he accomplished very wisely and honestly through out his life. He was born in the house of his father Shri Ram Krishan ji in the village Mandi Kalan, Sangrur State. The bloody mayhem of the slaughter-house of Raikot occurred on 15th July, 1871 A.D. Though he was not involved in the said event, yet he was arrested on the basis of the false witness of the informers.

He was quite innocent, yet he was hanged in the District Jail Ludhiana on the basis of evidence on 26th December 1871 A.D. The Kukas had rage against the British Government, because an innocent person was

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hanged. The same was the reason to attack the slaughter-houses at Malerkotla.

11. Suba Jamiant Singh

He was slim, tall and robust person. He had the impressive beard and looked as the Darshani saint. He appeared to be a person, dedicated to worship, if one saw redness in his face. He was born in the home of his father S.Chanda Singh in 1821 A.D. in the village Gill, District Sialkot. The area of his preaching was also Sialkot. He died in 1909 A.D.

12. Suba Raja Singh

After his appointment as Suba, preached diligently in the areas of Gujranwala and Sialkot and converted many persons into the Namdhari Sect.

13. Suba Brahma Singh

He was born in the home of his father S. Gulab Singh in the village Darya Pur, District Karnal (Now Haryana) in 1822 A.D. He could not bear the scorching heats of the months of 'Sawan' and 'Bhadon'. So this farmer became a Saint. Thus, he got himself enlisted in the army after wandering aimlessly here and there. The defeat of India during the mutiny of 1857 A.D. disheartened him. He again became a saint, giving up the military life. He came in contact of baba Balak Singh in 1859 A.D. Taking his sacred chant, he came to Shri Bhaini Sahib. Satguru ji appointed him as Suba seeing his unflinching faith in Sikhism. He preached Sikhism in may villages in spite of the stiff opposition of the Govt.

He was put under confinement in the fort of Allahabad on 19th January,1872 A.D. Thereupon, he was sent to the Jail of Maulmeen, Rangoon (Burma). He was set free on 25th February,1877 A.D.

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14. Suba Hukma Singh

He was a Nirmala Saint before his conversion into Namdhari Sect. He was born in the house of S.Mehar Singh ji Mann in the village Pitho, Nabha State in 1837 A.D. His handwriting was very fine. Due to this reason he was entrusted with the task of copying Shri Guru Granth Sahib. He was the favourite Garhwai (attendant) of Satguru ji .

He was put under arrest in the fort of Allahabad by the British Government on 19th January,1872 A.D. Then he was sent with Suba Mann Singh, to the fort of Chunar on 9th December 1872 A.D. At last, he was released on 17th February, 1888 A.D. On his return in the Punjab, he lived in the village Punnu, Nabha State and at last, he passed away in 1907 A.D.

15. Suba Narayan Singh

According to the historical references, he was born in about 1835 A.D. His father's name was S.Sangat Singh who was the resident of Katrha Shami, District Ludhiana. After having been appointed Suba, he merged many people of the areas of Muktsar and Ferozepur into the Namdhari Sect. He left his village in 1875-76 A.D. No body is aware of his whereabouts till now.

16. Suba Malook Singh

He was born in the village Ablu, District Ferozepur in 1833 A.D. He was a rich landlord and he was very expert in astrology. He served in the military for a while in 1857-58 A.D.

He took the sacred chant in 1864 A.D. and was appointed Suba in 1866 A.D. He preached Sikhism in the area of Ferozepur with full devotion and dedication. He built a monastery near the bank of a canal at Ropar, in August, 1871 A.D. handing over his ancestral property to his brothers. He converted many people of the adjoining areas to the Namdhari Sect.

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He was arrested and sent to the fort of Allahabad on 19th January, 1872 A.D. From there, he was sent to fort of Aseergarh (Bombay) on 15th December, 1872 A.D. He came to the Punjab after he was set free on 17th September, 1887 A.D. He expired in the large pond in the village Rohi in 1920 A.D.

17. Suba Gopal Singh

He was born in the house of S.Sahib Singh in the village Rakhra Mandaur, District Patiala in 1837 A.D. He was one of the trustworthy and honest Gursikhs of Satuguru ji. He also worked in a shop for a brief time at Shri Bhaini Sahib. He preached in the villages of Ludhiana after becoming Suba.

18. Suba Paharha Singh

He came into the contact of Satguru ji in 1860 A.D. He was appointed Suba in 1865 A.D. He stayed in the village Siarh. He was born in the house of Shri Hema in the village Malaudh, District, Ludhiana in 1824 A.D. He served under S.Mit Singh, the chief (Sardar) of Malaudh. Giving up the service, he joined the Nirmala Saints. There after, he came into the shelter of Satguru Ram Singh. In the case of the cow-slaughter at Malerkotla, he was apprehended and was imprisoned in the fort of Allahabad on 19th January, 1872 A.D. On 15th September, 1872 A.D. he was sent to the fort of Aseer Garh and he passed away there on 2nd March,1882 A.D.

19. Suba Samund Singh

His father S. Wasawa Singh Sidhu was very rich land lord. He was born in the village Khotay, District Ferozepur in 1830 A.D. For the first time, the marriage ceremony (Anand Karj) of his daughter and grand daughter was performed according to the Namdhari Code (Maryada) in the village Khotay on 4th June, 1863 A.D. After becoming Suba, he worked whole-heartedly and devoted full time to the Namdhari Organization. He

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went to see Satguru Ram Singh several times during the period of his exile.

20. Suba Jota Singh

He was born in the house of S.Rattan Singh in the village Dhaipai, District Sialkot in 1830 A.D. After professing the Namdhari Sect., he was appointed suba in 1865 A.D. He brought many people in contact with Satguru Ram Singh and made them followers in the areas of Sialkot, Lahore and Gujranwala. He died in his village Dhapai in 1914 A.D.

21. Suba Khushhal Singh

He was the trustworthy and influential Gursikh of Satguru Ram Singh. He was very brilliant, active and handsome youngman. He was born in the house of his father S.Karam Singh in the village Tharaj, District Hissar in about 1820 A.D. He preached at Nabha and Patiala after becoming Suba. He expired in 1890 A.D.

22. Suba Khazan Singh

He was born in the house of S.Mani Singh in the village Lidhiana (ਲਧਾਣਾ), District Jalandhar. Like Bhai Lalo ji, he laboured hard as a blacksmith. He preached at Lahore, Amritsar and in the central Punjab after being appointed as Suba.

Suba Darbara Singh

His father was one of the aristocrat landlords, whose name was S.Mehtab Singh. He was born in 1826 A.D. There was no scarcity of money because he was rich by heredity. He was addicted to all kinds of intoxicants. By the grace of God, he came in the shelter of Satguru Ram Singh. He gave up all intoxicants on Satguru Ram Singh's persuasion. He severed relations with land, property, his parents, sisters, brothers, all the Kith and Kin settled down at Shri Bhaini Sahib. He was worked upon as a very influential Kuka in the records of the government, because

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he had well-built physique and average height, but his name was not included among 22 Subas.

He rendered the service of making the woollen rosaries at Shri Bhaini Sahib. A case was filed against him in September, 1873 A.D. and he was also fined one thousand rupees. He went to Rangoon to meet Satguru ji several times and brought edicts with him.

Satguru Ram Singh and the Womenfolk

It is a disgrace to be a women under a slave rule, because she is looked upon as a stone and a burden at the time of her marriage. An Indian woman has to suffer from the dominance of her parents after her birth, from her husband after her marriage and from her off springs in her old age. When her husband, who is as old as her father, dies, she is forced by the society to burn in her husband's funeral pyre even in her young age, against her wish or she is compelled to get her head shaven and lead a hellish life in loneliness and live a life of widowhood. A young widow cannot even dream of her second marriage. It is considered an ill women to come across her in the morning. According to the Hindu Scriptures, a woman is looked upon as the most unchaste person and she is held responsible for spoiling the conduct of a man. Not only this, she has no right even to put on a holy thread. Manu says that a woman is a symbol of illiteracy and evil.

Tulsidas, the famous poet of the Hindu Philosophy, the Brahmnical outlooks of India has written in his writing 'Ram Charit Manas' that the uncivilized, rustic, low caste, animal and woman-all deserve scolding.

ਢੋਲ, ਗਵਾਰ, ਸੂਦਰ, ਪਸੂ, ਨਾਰੀ। ਇਹ ਪਾਚੋਂ ਤਾੜਨ ਕੇ ਅਧਿਕਾਰੀ।

A Hindu Philosopher Chanakya, a sterm cynic, who goes a few steps ahead to say: 'No woman is pure and chaste, everyone knows it'.

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ਸ਼ੁਧ ਨਾਰ ਕੋਊ ਨਹੀਂ ਜਿਹ ਜਾਨਤ ਸਭ ਕੋਇ॥

One more poet known as Suthra, has written, 'Daughters are gang of robbers, sons are rope of hanging, woman is the deep ditch of sorrow, some holy man alone can pull out of this thick mud.

ਧੀਆਂ ਧਾੜ ਤੇ ਪੁੱਤਰ ਫਾਹ, ਰੰਨ ਦੁਖਾਂ ਦਾ ਖੂਹ।
ਇਸ ਘਾਣੀ'ਚੋਂ ਸੁਥਰਿਆ, ਕੋਈ ਹਰ ਜਨ ਕਢੇ ਧੂਹ।

Listen more, one more famous author of Sarkutawli Pandit Hardyal has written that woman is full of dirt, evil, wine, poison, garden of vices, dagger to wealth, ember of fire for the clan, mother of worry, juggler in deception, basket of diseases, door to quarrels and destroyers of virtues and knowledge. Thus, a woman is immoral. Only Girdhari (Lord Krishna) can save us from a women.

ਪੁਨਨ ਕੋ ਆਰੀ ਹੈ, ਕਿ ਪਾਪਨ ਕੀ ਕਿਆਰੀ ਹੈ,
ਕਿ ਕੀਰਤ ਕੁਹਾਰੀ ਹੈ, ਕਿ ਧਨ ਕੋ ਕਟਾਰੀ ਹੈ।
ਸ਼ਾਤ ਕੋ ਬੁਹਾਰੀ ਹੈ, ਕਿ ਕਾਂਤ ਕੋ ਕੁਠਾਰੀ ਹੈ,
ਕ੍ਰਿਤਾਂਤ ਦੂਤੀ ਭਾਰੀ ਹੈ, ਕਿ ਕੁਲ ਕੋ ਅੰਗਾਰੀ ਹੈ।
ਚਿੰਤਾ ਮਹਤਾਰੀ ਹੈ, ਕਿ ਛੱਲ ਮੇਂ ਮਦਾਰੀ ਹੈ,
ਕਿ ਰੋਗ ਕੀ ਪਟਾਰੀ ਹੈ, ਕਿ ਕਲੈ ਕੀ ਦੁਆਰੀ ਹੈ।
ਗੁਣ ਕੂਪ ਘਾਰੀ ਹੈ, ਕਿ ਗਜਾਨ ਬਾਟ ਪਾਰੀ ਹੈ,

Bhagat Kanha has looked down upon woman. Similarly, the so-called progressive people of the western countries could not offer them equal share in all the spheres of life.

ਕਾਗਦ ਸੰਦੀ ਪੂਤਰੀ ਤਊ ਨ ਤ੍ਰੀਆ ਨਿਹਾਰ।
ਯੋਂ ਹੀ ਮਾਰ ਲਿਜਾਵਸੀ ਜਥਾ ਬਲੋਚਨ ਧਾਰ।

J.Goethe writes that a woman is without a soul i.e. she is a soul-less creature. Shakespeare writes that 'frailty thy name is woman'. Christianly does not give the right to become a priest to a woman. The famous scholars such as Socrates and Aristotle did not endorse the equality of woman.

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The prophets of the Islamic religion allowed polygamy to a man, but framed rules for the woman to remain in veil and did not permit her even to offer Nimaz (Muslim-prayer).

Similarly, Gantam Buddha, Jain prophets the famous Vedante Acharya Shankar ji, Karl Marx, Napoleon etc. too, looked down upon woman.

Behind every great person's life, a woman is at back of his success. The pages of History are full of such views. No body can deny the fact that it is only a woman, who gave birth to the great prophets such as Rama, Krishna, Buddha, Christ, Mohammed, Shri Guru Nanak Dev ji, Shri Guru Gobind Singh ji, Satguru Ram Singh etc. But it is the irony of fate that in this male-dominated society, a woman is forced to accept cheerfully whatever a man may do. The aristocratic people prefer honour-killing of their newly born daughter rather than being disgraced and it was an easy way to get rid of the expenditure of her marriage. At that time, the following methods were used to kill the newly-born girl child:- Some old woman would strangulate her, pour some drops of the poisonous herb into her throat, kill her by drawing in some hot or cold water or put her into some earthen pot alongwith some piece of jaggery and some piece of cotton, bury the same in some corner of the house. It was the common saying:- 'Eat jaggery and spin the spinning wheel don't come, but send your brother.'

'ਗੁੜ ਖਾਵੀਂ ਚਰਖਾ ਕੱਤੀਂ। ਆਪ ਨਾ ਆਵੀਂ ਵੀਰੇ ਨੂੰ ਘੱਤੀਂ। '

Right from the period of Gurukul, a woman was looked upon as a cursed creature, tigers, branch of a poisonous tree and foot-wear. Shri Guru Nanak Dev ji gave women folk high grade and held them in high esteem saying it is a woman who gives birth to kings and emperors:- 'Why speak ill of her, who gave birth to kings'? (Assa Di War)

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ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ, ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ॥ (ਆਸਾ ਦੀ ਵਾਰ)

Then the third Guru, Shri Guru Amar Dass ji raised his voice against the custom of a widow dying in the funeral pyre of her husband, while telling about the lives of such women (Sati women)

'Do not tell them Sati's self-immolating women' who burn themselves on the funeral pyre Nanak says that only those are known Satis who die of the pangs of separation.'

Further, 'They, too, are known as satis who remain in humbleness and patience. They serve their husbands early getting up and take care of them (hubands)'.

ਸਤੀਆ ਏਹੁ ਨਾ ਅਖੀਅਨਿ ਜੋ ਮੜੀਆਂ ਲਗ ਜਲੰਨਿ॥
ਨਾਨਕ ਸਤੀਆ ਜਾਣੀਆ ਨਿਜਿ ਬਿਰਹੇ ਚੋਟ ਮਰੰਨਿ॥

ਹੋਰ:

ਭੀ ਸੋ ਸਤੀਆ ਜਾਣੀਅਨਿ ਸੀਲ ਸੰਤੋਖਿ ਰਹੰਨਿ॥
ਸੇਵਨਿ ਸਾਈਂ ਅਪਣਾ ਨਿਤ ਉਠ ਸਮਾਲਿਨ॥

Shri Guru Har Gobind ji called woman the symbol of honesty and gave all equal rights to women in the Sikh religion. That was the reason that during the distress and battles, the Sikh women stood by their Singhs (husbands) from the core of their hearts.

Seeing the disgrace of the women folk, Satguru Ram Singh supported and fought for their cause religiously. He made several endeavours for their welfare following the path shown by the Gurus. He always raised his voice for the progress of women in his preaching and was successful in his mission. He always preached his Namdhari (Gursikhs to shun the social evils like murdering girls) at the time of marriage, purchase and sale of girls etc. There was a bad custom of covering the face with veil from a person elder than her husband. This evil practice is still in vogue in many areas. Satguru ji put a ban on covering the face with veil. Women were given

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full freedom in the spheres of education, worship and discourse (Diwans). Even during his exile, he warned his Namdhari Gursikhs in his edicts repeatedly about woman. Some of the examples are worth-reading:- 'Not to get money for a daughter or a sister or not to sell a daughter of a sister'

'Not to exchange girls for the matrimonial purpose. Announce this edict (order) to all the wandering people that nobody should marry off his daughter less than 15-16 years.'

Then in the second edict, it is written that his (Ram Singh's) order is that the marriage should be arranged when the girl is 18 years old and the boy should be 20 years old. Not to do so, if she or he is under-age.

While Satguru ji baptized his Sikhs with the nectar (Amrit) prepared with the double-edged sword and encouraged them to lead a simple life keeping the code set by Guru ji in view. On the other hand, he offered the same Amrit to the women also and enabled them to have five Kakars Symbols of Sikhism in the month 'Jeth' (May) 1863. A.D. in the full moonlight. It has already been written before.

Though the marriage-ceremonies began to be in practice as per tenets of Gurus during the period of the Gurus, yet the influence of the Brahmnical rites and rituals was not abolished completely. It was a novel and progressive step, an astonishment and also a social reform in the society to conduct the marriage ceremony without any dowry as showed by Satguru ji. He made it essential to have inter-caste marriage and widow-marriage without any discrimination of the high and low, the rich and the poor.

The Brahmins, the performers of the Yajna i.e. Purohits also took the assistance of the police to oppose and stop these simple marriages which endangered their

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livelihood. As a result of which Satguru Ram Singh had to go to the Police-Station at Bagha-Purana to get his attendance marked for many days and after coming to Shri Bhaini Sahib, he went to Ludhiana Police-Station daily for 28 days for the same purpose. But the marriage-ceremonies were performed continuously as per the code of Guru ji (Gur-Maryada).

Gradually, this custom became a common feature in the Sikh society. Atlast, on 22nd October, 1909 A.D., on the basis of this practice of the simple marriage, 'Anand Marriage Act' was passed.

Even in the modern time, this practice is in vogue (is prevalent). On 3rd June, 1963 A.D. During the ceremony of the century of the marriage according to the code of Guru ji, about 151 poor and rich couples were married in a single term in the village Khotay, District Faridkot.

Hukamne (Edicts)

Bhai Kahn Singh ji Nabha writes the meaning of Hukamnama this:- The letter in which order is written or it is the royal order.

During the period of Guru Sahibs the letters of order sent to the Sikhs were called Hukamnama later on, Mata Sunder Kaur ji used to issue Hukamnama to the holy gathering, Banda Singh Bahadur also sent the edicts to the Sikhs, when he came the Punjab.

The British Government wanted to send Satguru Ram Singh out of the Punjab with any lame excuse, because it viewed him as the most dreadful religious leader and as an obstacle to the kingdom. After the assassination of the butchers, they (authorities) got an opportunity that all that had happened, was due to the instigation of Satguru Ram Singh. But he was apprehended, sent from Ludhiana to Allahabad and then to Rangoon (Burma) without any argument or any

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advocate or any appeal. Some Subas were sent away in distant places of the country after their arrest lest they should make any contact and communication among themselves.

During the exile, Satguru Ram Singh called the letters written by him as 'prayers', but his devoted Gursikhs hold these letters in high esteem, because these letters were written for them as a piece of advice and teaching. These letters have also a great significance historically, because these letters have also reference to the historical events. These letters were written in a very simple language, having clear and easy words decorating the pages. These letters are practical and moralistic also to the families.

The edicts contain references to the religious, social and political messages. As per requirement, these edicts have code-words, which were used by the Nihang Singh. Only these Namdhari Singhs could understand those code-words. For instance, Ram Singh's name was S.Dyal Singh, S.Nanu Singh's name was S.Kirpal Singh and Russia was named as S.Sarup Singh and Billa Singh was named for the Britishers.

The Namdhari Gursikhs had to undergo several restrictions, strict vigilance and long hazardous travels and even had to risk their own lives to obtain the edits. The British Govt. was furnished with the information from time to time. Several edicts were also caught. The panic-stricken British Government had written a report in the file in May 1878 A.D. 'He is a very dangerous man perhaps now in India and correspondence with him must be stopped by all means.'

Bhai Dhanna Singh was caught red-handed while receiving the edicts from Satguru ji in 1880 A.D. Satguru ji writes:- 'Whatever has been written in these edicts, Guru ji got all that written by me.'

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The Process of Preparing The Necter

According to the Namdhari code, the process of preparing the Amrit which Satguru Ram Singh has suggested is like this:- The five chosen beloved Singhs having the chaste dignity and the Maryada at first should have a bath and then cook the Karhah Parshad as per the prescribed code. The place where the Amrit is to be prepared must be purified with the pure and holy water. Keep the Karhah Parshed near those five chosen beloved Singhs, who have their waste tightly clothed decorated with an axe. After saying the prayer, out of them four Singhs, should recite the following holy Banian, 1. Japuji Sahib, 2. Jap Sahib, Chaupai Sahib_(Punn Rachhas), 4. Sawaiyye Patshahi 10, 5. Anand Sahib. Pouring the purified water into the bowl after the recitation of Gurbani, if Patase (a sweet item) not available then jaggery can be used. The fifth chosen beloved Singh should stir it with the double-edged sword, keeping his eye straight in the Amrit in the process of preparation. After the completion of the recitation of the holy Banian, again a prayer should be offered. While preparing the Amrit no Singh should talk with one another.

The Process of Drinking The Amrit

The Person desirous of drinking the Amrit must possess five Kakars (Kachhaira, Kanga, Karha, Kirpan and Kes). He must present after having a bath including his hair, must have put on the neat and clean holy clothes. There must be two Singhs having the Sikh (Maryada) to offer the Amrit. One should hold the bowl and the second one should offer the Amrit. The persons offering the Amrit, receivers of Amrit must have their waste tightly dressed and decorated with axes. Having washed their hands, some handful of the Amrit should be offered say after every handful of the nectar, 'Say, the Khalsa (the purified one) belongs to God (Waheguru) and the victory belongs to God. [Waheguru ji Ka Khalsa,

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Waheguru ji Ki Fateh]. Thereafter, a few drops of the Amrit should be poured into the hair (Kes) five times and a few drops of the Amrit should be sprinkled into the eyes five times. Every time the person offering the Amrit should greet with the holy words of 'Fateh' and the receiver of the Amrit should also do the same, at the same time later on.

At the time of being baptized with the Amrit, women should not have their waste tightly dressed and should not be decorated with axes and they should say only 'Sat Shri Akal' in responce to the holy greeting of Fateh. In the Namdhari Sect the Amrit is offered three times in life compulsorily. At the birth-time, at the marriage, after death and before the cremation ceremonies.

The Code (Maryada) of Shri Akhand Path

First of all, it is essential that all the reciters in the continuous recitation of Shri Guru Granth Sahib ji (Shri Akhand Path) must be the Namdhari Gursikhs. If the place of Shri Akhand Path is earthen, it must be broomed properly and then it must be plastered with soil. If it is masonry structure, then it must be washed with water properly and then it should be dried. The place is marked. Having the purified bath, no reciter should be allowed to step in that vicinity without the purified clothes. The pitchers should be filled with the purified (holy) water and it should be covered with the white piece of cloth and a coconut is placed on it. Right from the beginning to the end, there is the rule to burn the flame of candle of the pure ghee incessantly. Mustard oil or kerosine oil should not be used at all. It must be noted that the cover of Shri Guru Granth Sahib ji should not be made of leather. No cloth should be used on the floor without purification. Before the start of the Akhand Path, every reciter is baptized. Their (reciters) clothes should be white. Black and blue-coloured dressed are not allowed. The amount

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of one rupee and four annas (one rupee and a quarter) is offered in front of Shri Guru Granth Sahib before beginning of Shri Akhand Path. After the preparation of the Karhah Parshad, a prayer is offered. When the reciter of the prayer utters the words that by the grace of the true God, Shri Akhand Path is recited, then the reciter and the Singh holding the incense (Dhupia Singh) begins to recite Shri Akhand Path. There should be five reciters of the Path, five incense holders two attendants and two cooks. That is, there should be twelve Namdhari Gursikhs. Along with ten reciters of the Akhand Path, one incense holder continues the process of reciting Shri Japuji Sahib ji continuously without any disturbance. He pours the spoonful of the pure glass on the piece of a wood of plum to keep the incense burning regularly. If any Pathi sleeps or goes to the toilet, he must have a fresh bath alongwith washing his hair to be purified once again. When the half part of Shri Akhand Path is completed, there is 'Bhog' of the half-completion of the Path (Madh Da Path) and prayer is offered and Karhah Parshad is distributed to the holy gathering present there. The completion of Shri Akhand Path must be within 48 hours. After the completion of Shri Akhand Path, a prayer is offered. After the prayer, there is the recitation of Hukamnama from Guru Granth Sahib. Then there is discourse as per requirement and finally Karhah Parshad is distributed to the congregation.

Material For the Incense (Dhup)

The following articles are essential to burn the incense continuously till the completion of Shri Akhand Path and the incese-keeper stands in need of all these things:- Red-colored Sandalwood, White-coloured, Chharh, Muthra, Inder, Barley, Birch-Leaves, Betelnut, Raisin, Dried-Date Coconut, Almond, Gum, Saffron, Camphor, Sesame Seed, Musk, Vermilion, Cardamom, Ghee and Sugar.

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The Code of Hawan

While baptizing (Maryada) every Namdhari with the nectar, he is apprised of the religious constraints, he is also asked to pay special care about the bodily cleanliness and evil rites which may emerge in future in everyday life. Leaving aside the old rites, rituals of boys and girls, he (Satguru ji) started the simple custom of the marriage ceremony without any pomp and show and extra vagance.

In this way he (Satguru Ram Singh) started 'Hawan' with the proper Maryada on the occasions of happiness, in which Seven Namdhari Singhs take part after the holy bath. They put on tight clothes around their waste along with a small axe. The place of 'Hawan' is first of all plastered with soil and if the place is masonary structures, then it should be washed and dried properly. One should step inside the kitchen only after washing one's feet and the utensils for the use should be new and unused. The 'wood' to be used in the 'Hawan' should be the wood of 'Palah' or plum and in order to burn flame, nobody should blow up. While reciting the five Banis (religious lessons) namely, Chaupai, Japu ji Sahib, Jap Sahib, Chandi Charittar and Akal Ustat from the holy booklets (pothis), the Sixth Sikh (Singh) should pour articles into the 'Hawan' and the seventh one should sprinkle some drops of water.

Alongwith Satguru Ram Singh in Shri Bhaini Sahib some holy places and some articles are worth-seeing.

The Community Kitchen in Shri Bhaini Sahib

The tradition of the community-Kitchen (Langar) started by Guru Sahib was resumed by Satguru Ram Singh in Shri Bhaini Sahib in 1861 A.D. The big iron-plat (Tawi) which Satguru Ram Singh setup with his own holy hands, is In order to continue the service of Langar, its surrounding (vicinity) was constructed with the baked

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bricks. Now a beautiful Verandah has been built in stead of the formerly earthen construction for the holy gathering to take meals of the Langar.

A small room has been preserved alongwith the Langar room which was used to have the Akhand-Path (continuous recitation of Shri Guru Granth Sahib) keeping secret from the British Government. Only one chaste Namdhari Gursikh can enter the Langar-room. A big basket for loaves of bread and a Cauldron (Dega) for pulse are kept in the big almirah built by Satguru Ram Singh inside the big door of the Gurdwara. This Langar continues at all hours of the day and the night. The attendant on the duty of security, is ordered to provide Langar to whosoever visits even at the odd hours without any hesitation and enquiry.

Akal Bunga

The room built with unbaked bricks which Satguru Ram Singh had constructed himself was called Akal-Bunga (the abode of God). It is situated at a distance of about one furlong from the village and it is in the southern direction. The size of this room is 8ft.X.8ft.X.8ft. This room was built by Satguru Ram Singh himself. There is a raised platform, sitting on it, Satguru Ram Singh used to recite the name of god. There is one more plastered platform to sit outside the room. There is 'Notice Board' on the wall, in which is written 'Akal Bunga' the place of penance (Tap-Asan). The emotionally surcharged and the spiritually intoxicated had offered prayer before going to Malerkotla.

Ramsar

There is a very big and deep water reservoir (Baoli) in Shri Bhaini Sahib Gurdwara. There is a staircase on one side and on three sides, there is a wall built of the unbaked bricks. The Namdhari Gursikhs are of the view that this water-reservoir had been built during Shri Ram

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Chander ji, the deity (Author) of the 'Treta Yug'. Satguru Ram Singh had built it. It is 100-150 feet round. It contains 4-5 feet deep water. It was not constructed with the baked bricks by the order of Satguru Ram Singh.

There is a temple in the western side of Shri Bhaini Sahib, where the Police was on the duty of vigilance by the order of the British Government about 50 years ago.

Kharas (Flour Mill)

During the period of Satguru ji, flour was ground with a hand-mill grindstone (Kharas). The elders of S.Gurdial Singh and S.Gian Singh Hanspal had constructed a flour-mill in a single night with the consent of Satguru Ram Singh, which can be seen even today, but it is not functioning.

Cauldron (Dega)

The Namdhari Singh broke the bell weighing one maund and a quarter (45 Kg. Approx.) from the chain from the village Dhaunkal, District Gujranwala, carried it on the back of the mare and got a big cauldron built by the brass smith of the village,Daske. That cauldron can be seen even today in the shape of an earthern pot (matti).

The Family Tree of Satguru Ram Singh

The Matharu blacksmith named Harsa a well-known artisan of the village 'Greater Lalton' (Waddi Lalton), who was expert in making anvil. His wife's name was Prema. She gave birth to a son named Gursa. A son named Sahil was born in the house of Gursa and his wife Nanda. Sohil was also expert in the job of blacksmith. His wife was Bhago. Their son was Ladha. Ladha's marriage was solemnized in the house of a rich artisan of Thikriwal. His wife Dhan Dei gave birth to three sons. Jassa, Natha and Lakha who were very soft hearted. Living in the village Lalton, Jassa married the daughter born in the house of the artison S.Hazoora Singh and his wife Khiwi of the village Utalan (ਉਟਾਲਾਂ).

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Family Tree

Harsa Matharu — Wife's name, Prema

|

Gursa — Wife's name, Nanda

|

Sohil — Wife's name, Bhago

|

Ladha — Wife's name, Dhan Dei

|

Jassa Natha Sohiba Sarwan

|

Satguru Ram Singh-Hari Singh-Mehtab Kaur (Sahib Kaur)

|

Bibi Nand Kaur-Bibi Daya kaur/Satguru Partap Singh

|

Satguru Jagjit Singh

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The following List of Bibi Jassan's Family is given by S. Hakam Singh (Vill. Dharour (Ldh.) Pb.

Jagta Ji Birdi

Sukha Ji -- Sukhia Ji

Sadhu Singh Ji -- Sahib Singh Ji

Bibbi Jassan Ji — **Gujjar Singh Ji**

Gudit Singh Ji
Har Kaur

- Shyam Kaur — Kartar Singh Ubhi
- Harnam Kaur — Ram Singh Ubhi
- Dropati — Bhag Singh Ubhi
- Dalip Kaur — Joginder Singh Osahan
- Bhagwan Kaur — Teja Singh Panesar
- Sarwan Singh — Jaswant Kaur Birdi
  - Darshan Singh — Gurmeet Kaur
    - Karamjit Kaur- Amandeep Singh
    - Narinder Singh-Amandeep Kaur
      - Sukhmanpreet-Simran
  - Hakam Singh — Kuldeep Kaur
    - Manvir Kaur — Jagdeep Singh Sohal
      - Jaspreet Kaur-Tanvir Singh
    - Harpreet Kaur — Jagjiwan Singh Gahir
      - Harjot Singh
    - Harwinder Kaur — Paramjit Singh Kalsi
      - Sahib Singh-Simran Kaur
    - Ravinder Kaur — Manjit Singh Devguan
      - Charandeep Singh-Jaswantjit Kaur
  - Bhajan Kaur — Tejpal Singh
    - Parneet Kaur - Amandeep Singh
  - Manjit Singh — Sandeep Kaur
    - Jashanjot Singh- Amanjot Kaur
- Jagir Kaur — Sham Singh Mankoo
  - Bhupinder Singh — Satinder Kaur
    - Manraj Singh

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4. Namdhari Siddhant Pardarshan- — Sant Nidhan Singh ji 'Alim'
5. Jug Paltau Satguru — Sant Nidhan Singh ji 'Alim'
6. Satguru Bilas — Sant Santokh Singh Bahowal
7. Shri Nanak Raj — S.Atma Singh ji 'Sankhatrawi'
8. Istrian da Mukti Data - — S.Pritam Singh (poet)
9. Swaraj Di Shama — Giani Trilok Singh ji
10. Namdhari Itihas — S.Nahar Singh M. A.
11. Kukas — S.M. M. Ahluwalia
12. Satying Basant Ank 2049 - — Namdhari Durbar
13. Sabhhan ke sirmour — S.Tara Singh Anjan
14. Ram Viuogian Da Baramah — " "
15. Shaheed Baba Lehna Singh (Hindi) — " "

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ਮੈਂ ਆਪ ਜੀ ਦੀ ਰਚਿਤ 'ਕਿਰਤੀ ਸੂਰਮੇਂ' ਪੜ੍ਹੀ, ਪੜ੍ਹ ਕੇ ਮਨ ਬਹੁਤ ਆਨੰਦਿਤ ਹੋਇਆ। ਰਚਨਾ ਤੋਂ ਪ੍ਰਭਾਵਿਤ ਹੋ ਕੇ ਆਪ ਜੀ ਦਾ ਅਭਿਨੰਦਨ ਕਰਦੇ ਹੋਏ ਕੁੱਝ ਲਾਈਨਾਂ ਆਪ ਜੀ ਨੂੰ ਭੇਂਟ ਕਰ ਰਿਹਾ ਹਾਂ:

ਪ੍ਰਤਿਭਾ ਕਿਸੀ ਕੀ ਯੇ ਛੁੱਪਤੀ ਨਹੀਂ ਹੈ।
ਯੇ ਵੋਹ ਰੌਸ਼ਨੀ ਹੈ ਜੋ ਬੁੱਝਤੀ ਨਹੀਂ ਹੈ।
ਅਪਨੀ ਹੀ ਧੁੰਨ ਕੀ ਯੇ ਮਰਜੀ ਕੀ ਮਾਲਿਕ,
ਯੇ ਆਗੇ ਕਿਸੀ ਕੇ ਭੀ ਝੁੱਕਤੀ ਨਹੀਂ ਹੈ।
ਨਹੀਂ ਹੈ ਜ਼ਰੂਰਤ ਯੇ ਸ਼ੋਹਰਤ ਕੀ ਇਸ ਕੋ,
ਯੇ ਬਹਿਤੀ ਹੈ ਗੰਗਾ ਜੋ ਰੁੱਕਤੀ ਨਹੀਂ ਹੈ।
ਜਨੂਨੇ ਇਸ਼ਕ ਹੈ ਯੇ ਤਾਬੇ ਖੁਦਾਈ,
ਯੇ ਹਰ ਆਦਮੀ ਮੇਂ ਤੋ ਮਿਲਤੀ ਨਹੀਂ ਹੈ।
ਯੇ ਨੂਰ-ਏ-ਖੁਦਾਈ ਕੀ ਹੈ ਦੇਨ ਪਿਆਰੇ,
ਯੇ ਕੂਚਾ-ਏ-ਦਰ ਸੇ ਤੋ ਬਿਕਤੀ ਨਹੀਂ ਹੈ।
ਇਸੀ ਪ੍ਰਤਿਭਾ ਕਾ ਹੈ ਮਾਲਿਕ 'ਕੇਹਰ ਮਠਾਰੂ',
ਚਲੀ ਕਲਮ ਉਸਕੀ ਫਿਰ ਰੁਕਤੀ ਨਹੀਂ ਹੈ।

ਸੁਖਦੇਵ ਸਿੰਘ 'ਲਾਲ'
ਟੋਰਾਂਟੋ

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